THE LIGHT OF WISDOM VOL II



Root Text by PADMASAMBHAVA

Commentary by JAMGÖN KONGTRÜL

RANGJUNG YESHE BOOKS ♦ WWW.RANGJUNG.COM

PADMASAMBHAVA
Dakini Teachings ♦ *Advice from the Lotus-Born*

PADMASAMBHAVA AND JAMGÖN KONGTRÜL
Light of Wisdom, Vol I ♦ *Light of Wisdom, Vol II*

YESHE TSOGYAL ♦ *The Lotus-Born*

GAMPOPA
The Precious Garland of the Sublime Path

DAKPO TASHI NAMGYAL
Clarifying the Natural State

TSELE NATSOK RANGDRÖL
The Heart of the Matter ♦ *Mirror of Mindfulness*
Empowerment ♦ *Lamp of Mahamudra*

CHOKGYUR LINGPA ♦ *Ocean of Amrita, Ngakso Drubchen*

JAMGÖN MIPHAM RINPOCHE
Gateway to Knowledge, Vol. I ♦ *Vol. II* ♦ *Vol. III*

TULKU URGYEN RINPOCHE
Rainbow Painting ♦ *As It Is, Vol I* ♦ *Vol II*
Vajra Speech ♦ *Repeating the Words of the Buddha*

KHENCHEN THRANGU RINPOCHE
Crystal Clear ♦ *Songs of Naropa* ♦ *King of Samadhi* ♦ *Buddha Nature*

CHÖKYI NYIMA RINPOCHE
Present Fresh Wakefulness ♦ *Indisputable Truth* ♦ *Bardo Guidebook*
The Union of Mahamudra & Dzogchen ♦ *Song of Karmapa*

TSIKEY CHOKLING RINPOCHE ♦ *Lotus Ocean*

TULKU THONDUP ♦ *Enlightened Living*

ORGYEN TOBGYAL RINPOCHE
Life & Teachings of Chokgyur Lingpa

TSOKNYI RINPOCHE
Fearless Simplicity ♦ *Carefree Dignity*

COMPILATIONS
Dzogchen Primer ♦ *A Tibetan Buddhist Companion (Shambhala)*

DICTIONARIES
The Rangjung Yeshe Tibetan-English Dictionary of Buddhist Culture CD

THE LIGHT OF WISDOM
VOL. II

THE ROOT TEXT

Lamrim Yeshe Nyingpo

BY PADMASAMBHAVA

as recorded by Yeshe Tsogyal, and *revealed and decoded by* Jamyang Khyentse Wangpo *and* Chokgyur Lingpa

THE COMMENTARY

The Light of Wisdom

BY JAMGÖN KONGTRÜL THE FIRST

THE NOTES

Entering The Path of Wisdom

BY JAMYANG DRAKPA

as recorded by Jokyab Rinpoche

Supplemented with clarifying remarks by
Kyabje Dilgo Khyentse
and Kyabje Tulku Urgyen Rinpoche

Translated from the Tibetan according to the teachings of
Kyabje Tulku Urgyen Rinpoche
by Erik Pema Kunsang

RANGJUNG YESHE PUBLICATIONS
BOUDHANATH, HONG KONG & ESBY

Rangjung Yeshe Publications
Flat 5a, Greenview Garden,
125 Robinson Road, Hong Kong

Address letters to:
Rangjung Yeshe Publications
P.O. Box 1200,
Kathmandu, Nepal
www.rangjung.com

First edition 1986
First published edition 1998
Printed in the United States of America on recycled acid-free paper
3 5 7 9 8 6 4 2

Distributed to the book trade by Publishers Group West / North Atlantic Books

Publication Data:
The root text, Lamrim Yeshe Nyingpo, by Padmasambhava, as recorded by Yeshe Tsogyal, and revealed and decoded by Jamyang Khyentse Wangpo and Chokgyur Lingpa. The commentary, The Light of Wisdom, by Jamgön Kongtrül the First. The notes, Entering The Path of Wisdom, by Jamyang Drakpa, as recorded by Jokyab Rinpoche. Supplemented with clarifying remarks by Kyabje Dilgo Khyentse and Kyabje Tulku Urgyen Rinpoche. Translated from the Tibetan according to the teachings of Kyabje Tulku Urgyen Rinpoche by Erik Pema Kunsang (Erik Hein Schmidt). Edited by Marcia Binder Schmidt.

The Root Text: bla ma'i thugs sgrub rdo rje drag rtsal las zhal gdams lam rim ye shes snying po pad ma sam bha'i snying thig go. The Commentary: bla ma'i thugs sgrub rdo rje drag rtsal las, zhal gdams lam rim ye shes snying po'i 'grel pa ye shes snang ba rab tu rgyas pa. The Notes: bla med nang rgyud sde gsum gyi rgyab chos pad-ma'i zhal gdams lam rim ye snying 'grel pa ye shes snang ba'i zur rgyan brgyud ldan bla ma'i zhal rgyun rnams brjed byang gcig bsdus ye shes lam 'jug.

isbn 962-7341-33-9 (pbk.)

1. THE LIGHT OF WISDOM, Vol. II. 2. Eastern philosophy — Buddhism. 3. Vajrayana — Tibet. I. Title.

Line drawings courtesy of © Shechen Achives, by artists Konchog Lhadripa, Wangdu, and Oleshey

Cover Art courtesy of Orgyen Tobgyal Rinpoche

Cover photo: Graham Sunstein

Teachers consulted for transmission and clarifications:

KYABJE DILGO KHYENTSE RINPOCHE
KYABJE TULKU URGYEN RINPOCHE
CHÖKYI NYIMA RINPOCHE
TULKU PEMA WANGYAL RINPOCHE
CHAGDUD TULKU RINPOCHE
ORGYEN TOBGYAL RINPOCHE
LAMA PUTSE PEMA TASHI
KHENPO PEMA SHERAB
KHENPO TASHI PALDEN
KHENPO KÖNCHOK MÖNLAM

Prepared by Rangjung Yeshe Translations
Ka-Nying Shedrub Ling Monastery
Kathmandu, Nepal

Translator: Erik Pema Kunsang
Associate translator and editor: Marcia Binder Schmidt

Assistant editors: Michael Tweed and Dell O'Conner.

List of illustrations

Contents

Preface

The *Light of Wisdom, Vol. II*, has as its main focus the practice of the development stage. Padmasambhava's precious pith instructions are clarified by Jamgön Kongtrül, one of the greatest masters of Tibetan Buddhism. Based on Tulku Urgyen Rinpoche's advice, I have structured the root text, commentary and notes to span several volumes. Each of these texts are sequential continuations from the previous volume. When asked about how to approach the many levels of teachings contained in the *Lamrim*, Rinpoche said:

> "It is correct that it is quite complex to practice the entire *Lamrim Yeshe Nyingpo*. You can use what is directly appropriate. If you practice development stage you should use the instructions on that according to the intent of the vase empowerment. When practicing the secret empowerment you should use the instructions on the *nadis* and *pranas*. When practicing the knowledge empowerment, use the teachings concerning the mental consort. When practicing the 'cutting through of primordial purity,' you should use the teachings on Dzogchen. This same principle goes for all other root texts. The whole *Lamrim Yeshe Nyingpo* is for you to use for your entire life. It contains the complete path."

In addition to the invaluable oral instructions of Tulku Urgyen Rinpoche, I was fortunate to receive detailed clarifications from Khenpo Tashi Palden and the late Lama Putse Pema Tashi on this particular section. Many of the notes attributed to Kyabje Dilgo Khyentse Rinpoche were extracted from his explanation of *Sheldam Nyingjang*, in his Collected Writings, pgs. 1-89, and his commentary on the complete path according to *Barchey Künsel*, Vol. 15, pgs. 118-

174, which basically follows the same outline as *Lamrim Yeshe Nyingpo*.

Two other texts were used to supplement the notes. One was *Illuminating Sunlight* by Khenpo Rinchen Namgyal, a close disciple of Chokgyur Lingpa. The other was *Notes for the Development Stage* by Künkhyen Tenpey Nyima.

In spite of the inestimable help from these masters, I would like to apologize in advance for any mistakes or shortcomings and beg the readers to find it their hearts to be forgiving.

Additionally, I would like to thank Andreas Doctor and Douglas Duckworth for helpful suggestions and Judith Amtzis for proof-reading and continual support in this project.

Lastly, this work owes its completion to the constant prodding and encouragement from a present sun of the Dharma, Chökyi Nyima Rinpoche.

Erik Pema Kunsang
Nagi Gompa, '98



CHOKGYUR LINGPA

THE ROOT TEXT

PART 2

ཨོཾ༔ བླ་མའི་ཐུགས་སྒྲུབ་རྡོ་རྗེ་དྲག་རྩལ་ལས༔
ཞལ་གདམས་ལམ་རིམ་ཡེ་ཤེས་སྙིང་པོ་བཞུགས་སོ༔
པདྨ་སཾ་བྷའི་སྙིང་ཐིག་གོ༔

bla ma'i thugs sgrub rdo rje drag rtsal las ༔
zhal gdams lam rim ye shes snying po ༔ pad ma sam bha'i snying thig go. ༔

Lamrim Yeshe Nyingpo

The Wisdom Essence of
Oral Instructions in the Stages of the Path ༔
The Heart Essence of Padmasambhava according to
The Guru's Heart Practice of Dorje Drakpo Tsal,
Powerful Vajra Wrath ༔

spoken by PADMASAMBHAVA
recorded by KHANDRO YESHE TSOGYAL
revealed and decoded by CHOKGYUR LINGPA
and JAMYANG KHYENTSE WANGPO

Now, for the steps of planting the seeds:꞉
Having motivated his being through renunciation, the
person of Mahayana nature꞉
Should train his mind thoroughly in the twofold
bodhichitta.꞉
Within this person of good fortune, who wishes swiftly
to attain buddhahood,꞉

Since his being abides as the nature of the four vajras꞉
Of body, speech, mind, and wisdom,꞉
Plant the seeds of the four empowerments꞉
Through the skillful means of the Unexcelled Secret
Mantra.꞉

The vase empowerment that purifies the body and the
nadis꞉
Is the seed of the vajra body and nirmanakaya.꞉
The secret empowerment that purifies the speech and
the pranas꞉
Is the seed of the vajra speech and sambhogakaya.꞉
The phonya empowerment that purifies the mind and
the bindus꞉
Is the seed of the vajra mind and dharmakaya.꞉
The ultimate empowerment that purifies the habitual
tendencies of the all-ground꞉

Is the seed of the vajra wisdom and svabhavikakaya. ༔

All these are given to the ordinary person. ༔
Along with the preparations, they are initiated and
ripened. ༔
Some people of sharp faculties are introduced by means
of symbols. ༔
The others, the supreme ones, are liberated merely by
samadhi. ༔

The samaya vows are the life-force of empowerment. ༔
With the pledge to not transgress the discipline of
Mantra, ༔
Keep purely, in the outer, inner, and secret ways, ༔
The samayas comprised of the general, special, and
supreme types. ༔

Now come the stages of the path to nurture the seeds ༔
By the pure person whose being has thus been ripened: ༔

First, connected with the vase empowerment, ༔
Train in the general and special development stages, ༔
In order to purify the clinging to the ordinary
perceptions of the world and inhabitants. ༔

For that there are the deities to be accomplished and
the means to accomplish them, ༔
The path of how to accomplish, and also the fruition. ༔

The objects to be accomplished are the gurus, yidams,
and dakinis. ༔
Although there are countless different peaceful and
wrathful forms, ༔

Meditate on me, the embodiment of the Three Roots,꞉
If you wish to quickly attain special blessings and
siddhis.꞉

Therefore, externally, in order to dispel all obstacles,꞉
By means of Nangsi Silnön, the trikaya Padmakara,꞉
With the twelve manifestations of vidyadhara power-
wielders,꞉
Practice the 'approach' in the general and special
manners.꞉

Internally, in order to spontaneously accomplish
supreme and common wishes,꞉
By means of Wish-fulfilling Great Bliss,
Padmasambhava,꞉
Together with the thirteen gurus,꞉
Make the 'full approach' of means and liberation,
development and completion.꞉

Secretly, by means of indivisible space and awareness꞉
Manifest in the mudra form as Padma Vajradhara,꞉
All the Three Roots condensed, and through the
essence yoga꞉
Gain 'accomplishment' of the unchanging coemergent
wisdom.꞉

Most secretly, by means of Vidyadhara Dorje Drakpo
Tsal,꞉
The embodiment of all sugatas, the deity who has
totally perfected all herukas,꞉
And through the nyegyu practice, the 'great
accomplishment,'꞉

Realize the ultimate kayas and wisdoms.꞉

Whichever is the case, for the stages of the means to accomplish them,꞉
Engage in the preliminaries, the main part, and the concluding actions.꞉

Having taken refuge and generated bodhichitta,꞉
With remorse for misdeeds and failings,꞉
The single hindrance to the arising of experience, realization, and good qualities,꞉
Take Vajrasattva as your refuge, visualize the deity, recite the mantra,꞉
And purify your being fully by means of deepfelt apology and resolution.꞉

Since wisdom [depends upon] the accumulation of merit,꞉
Offer in the outer and inner ways, to the ocean of the Three Roots, the vessel and its contents,꞉
The aggregates, elements, sense-sources, and self-existing bodhichitta,꞉
As a sky treasury, an offering cloud permeating space.꞉

Especially, the basis for blessings and for all the siddhis꞉
Is guru yoga; so focus on the key point of devotion.꞉
Gather the accumulations, make supplications, and receive the four empowerments.꞉
Mingle your minds into one and sustain the natural face of realization.꞉

To the hordes of obstructing forces, who by nature do not exist but appear as such,꞉

Give the torma, the command, and expel them forcefully.༔
Guard against obstacles with the vajra enclosure, the attributes, the mass of fire,༔
And with your three doors as deity, mantra and the natural state.༔

Clear away the concepts of concreteness by fully showering down༔
The resplendence of wisdom into yourself, the dwelling place and the articles.༔
Increase the outer, inner and secret offerings into enjoyments of great bliss༔
With samadhi, music, mantras, and mudras.༔

For the main part, there are the profound and vast samadhis༔
That purify the manner of dying, bardo, and rebirth.༔

For the great emptiness space of suchness that is pure like the sky,༔
Rest evenly in this space of the indivisible two truths.༔

Emanate the magic of compassion, an all-illuminating cloud of awareness,༔
Filling the space, vivid yet without fixation.༔

The single mudra in the manner of a subtle syllable༔
Is the causal seed which produces everything.༔
Keep this changeless wisdom essence, manifest in space,༔
One-pointedly in mind and bring its vivid presence to perfection.༔

From it radiates glowing light which purifies clinging to concreteness.༔
Upon the gradually layered elements, within the expanse of the five consorts,༔
Visualize the external world as the great realms of the peaceful and wrathful ones,༔
Such as the delightful palace of Glorious Heruka༔
As well as the vajra protection circle, charnel grounds and surroundings,༔
And the seat of lotus, sun, moon, haughty spirit, and so forth.༔

For the habitual patterns comprised of the inner inhabitants' four types of rebirth,༔
The procedures of training in the visible yet empty forms are as follows:༔

Manifesting as the resultant from the causal purifies egg birth.༔
The wisdoms of the fivefold true perfection purify womb birth.༔
Being instantly present from a mantra purifies birth through warmth.༔
The deity in completeness by mere recollection purifies miraculous birth.༔

Whichever is the case: the single mudra, the elaborate, or the assembly practice,༔
Purify the three stages of life.༔

As for the specific purifying means:༔

Stable proficiency in the deity's vivid presence directly
purifies the appearance of forms.
Steadfast pride purifies the mentality of clinging,
And recollection of pure symbolism purifies everything
into being the deity.

In all cases, through the one-pointed concentration of
fixing your mind,
Since it is your mind that is to be perfected as the form
of the deity,
Arrange a [deity] form such as a gross or subtle image,
And place it skillfully as a support for visualization.
Straighten your body, expel the stale breath, focus one-
pointedly your mind, eyes, and breath,
And meditate in short sessions repeated many times.
Practice, while prolonging the sessions, in order to fully
train in the progressive steps
Of movement, attainment, familiarity, and steadiness,
until perfection.

Clear away all shortcomings in samadhi such as
dullness, agitation, and so forth.
At times, relax into the innate state of nonthought.
Sometimes practice while developing proficiency in the
form of the deity.
Look into the nature in which the deity is indivisible
from your mind.
Use all experience as the display of wisdom.

In that way, by means of the 'stake of samadhi,'
Vivid presence is perfected in the mental field
distinctly.

The mudra-form manifests in actuality in the sense field.༔
As signs that pliancy is attained in the bodily field,༔
You attain mastery over the outlook of others, all kinds of miracles manifest,༔
And you attain the accomplishment of the Body of the Glorious Heruka.༔

As for the 'stake of mantra,' the unchanging mind-syllable༔
And the clearly arranged garland of letters is the 'approach.'༔
To spin it like a fire brand from mouth to mouth and through the secret places༔
Of the lord and his consort is the 'full approach,'༔
And you attain the Speech accomplishment of Glorious Heruka.༔

By the 'stake of emanation and absorption,' to accomplish the twofold welfare༔
And to gain mastery of the siddhis is the 'accomplishment.'༔
Sights, sounds and thoughts of the world and its inhabitants༔
Manifesting as deity, mantra and the great wisdom is the 'great accomplishment.'༔
Through these you will master all the qualities and activities.༔

As for the 'unchanging mind,' by realizing and growing accustomed༔

To all the assemblies of deities being the expression of your awareness,༔
The indivisible same-taste of prana, mind, and the form of the deity,༔
You attain the Mind accomplishment of Glorious Heruka.༔

For the subsidiary yogas, consecrate the samaya mudra form༔
As the identity of the three vajras.༔
Empowered with wisdom and, purifying the defilements of obscuration,༔
Seal with the family lord of his unmistaken family.༔

In order to clear away dualistic perception, invite the wisdom beings from dharmadhatu༔
To be of same-taste, and regard them as spontaneously present.༔
Having cooled their vajra hands and feet,༔
Request them to remain permanently on their delightful thrones.༔

With goddesses of awareness emanated from yourself,༔
Make symbolic homage and respond with the ultimate homage.༔

With pleasing objects for the outer, inner, and innermost faculties,༔
The general enjoyments, sense pleasures, amrita, torma, and rakta,༔
And with joining, deliverance, and unity; through this great offering cloud༔

Greatly increase the enjoyment of great bliss.༔

With vajra songs that extol the supreme virtues,༔
Arouse the pride of the kayas, wisdoms and activities.༔

For the concluding actions of practicing the samadhis:༔
In order to dispel obstacles and increase the siddhis,༔
Always make torma offerings in the session breaks.༔

With the special activity of undivided means and knowledge,༔
The ganachakra of great bliss, cut through your disturbing emotions.༔
With the gathering of worthy people, supreme delightful articles,༔
Deities of accomplishment, and of merit and wisdom,༔
With the outer, inner, secret, and unexcelled offerings,༔
Delight those to be accomplished and mend the breaches for accomplishing them.༔
Practice the deliverance and perfect the union,༔
And you will equal the experience of the herukas.༔

Although the wisdom deities have no [concept of being] near or far,༔
In order to benefit beings, invoke the vital points of their samayas.༔
For the vow-holders of the three classes who manifest in the manner of lokapalas,༔
Proclaim the pledges and entrust them to take charge of the activities.༔

In particular, in order to guard the borders of Tibet and Kham,༔

Present the Elder Sisters and their retinues with the nectar of cleansing water.༔

For the conclusion so that the activities are not liable to relapse,༔
Stamp the vajra horse dance in the fourfold mandala.༔

For the deities to be accomplished, receive daily, and at specific times,༔
The common as well as the supreme siddhis.༔

In order to repay the kindness of nonconceptual compassion,༔
Present a thanksgiving by making offerings and praise.༔

Apologize sincerely for all additions, omissions, and impairments of the ritual and the articles༔
While feeling regret and remorse.༔

To purify the limit of permanence, dissolve everything, the world and its inhabitants perceived as deity,༔
Into the great sphere of luminous emptiness.༔

To clear away the limit of nothingness with the magical form of unity,༔
Purify sights, sounds and thoughts as deity, mantra and dharmakaya.༔

In order not to exhaust the accumulation of virtue, but to increase and perfect it,༔
Dedicate completely and make profound aspirations.༔

By uttering words of auspiciousness, songs and showering a rain of flowers,༔

Increase virtuous goodness at all occasions, throughout
all times and directions.



JAMGÖN KONGTRÜL, THE FIRST

THE COMMENTARY

PART 2

༄༅། བླ་མའི་ཐུགས་སྒྲུབ་རྡོ་རྗེ་དྲག་རྩལ་ལས།
ཞལ་གདམས་ལམ་རིམ་ཡེ་ཤེས་སྙིང་པོའི་འགྲེལ་པ
ཡེ་ཤེས་སྣང་བ་རབ་ཏུ་རྒྱས་པ་ཞེས་བྱ་བ་བཞུགས་སོ། །།

bla ma'i thugs sgrub rdo rje drag rtsal las,
zhal gdams lam rim ye shes snying po'i 'grel pa
ye shes snang ba rab tu rgyas pa.

The Light of Wisdom

by JAMGÖN KONGTRÜL THE FIRST

A Commentary on the Wisdom Essence
of Oral Instructions in the Stages of the Path,
according to Lamey Tukdrub Dorje Draktsal,
The Guru's Heart Practice of Powerful Vajra Wrath,
entitled *Fully Spreading the Light of Wisdom*

16

EMPOWERMENTS

Sowing the Seeds

This has two points: A brief statement mentioning the topic, and the detailed explanation of the meaning.

A Brief Statement Mentioning the Topic

The *Lamrim Yeshe Nyingpo* root text says:

> Now, for the steps of planting the seeds:ꞏ

Having already trained your being through the general paths, then enter the stages of the special paths. The first of these is the steps for planting the seeds of buddhahood within yourself.[1]

Detailed Explanation of the Meaning

This has two parts: The actual planting of the seeds, and explaining their life-force, the samayas.

The Actual Planting of the Seeds

This has three points: The person to whom empowerment is to be given, the empowerments to be conferred, and the way of conferring empowerment.

The Person to whom Empowerment is to be Given

The *Lamrim Yeshe Nyingpo* root text says:

> Having motivated his being through renunciation, the
> person of Mahayana nature꞉
> Should train his mind thoroughly in the twofold
> bodhichitta.꞉
> Within this person of good fortune, who wishes swiftly
> to attain buddhahood ...꞉

The person to whom empowerment is to be given is described in the *Ornament*:

> Who through knowledge doesn't dwell in existence
> And through compassion doesn't dwell in peace.

In this way, such a person should possess the Mahayana potential and his being should be motivated by true renunciation, through knowledge and compassion, of the two extremes of samsaric existence and nirvanic peace. The signs of that are mentioned in the *Ornament of the Sutras*:

> To precede an action with compassion,

> To have aspiration and patience,
> And to correctly engage in virtue;
> These are taught as the signs of the [Mahayana] potential.

Such a person should have awakened this nature by means of learning and so forth. Through having trained his mind fully in the twofold precious bodhichitta, conventional and ultimate, he should desire to quickly realize and achieve the state of buddhahood for the benefit of sentient beings, in as short a time as one life, without requiring the long duration or hardship of three incalculable aeons.[2] Such a person of excellent fortune is a suitable vessel for planting the ripening seeds.

THE EMPOWERMENTS TO BE CONFERRED

This has two parts: Brief statement, and detailed explanation.

BRIEF STATEMENT

The *Lamrim Yeshe Nyingpo* root text says:

> Since his being abides as the nature of the four vajrasꞏ
> Of body, speech, mind, and wisdom,ꞏ
> Plant the seeds of the four empowermentsꞏ
> Through the skillful means of the Unexcelled Secret
> Mantra.ꞏ

The *King of Empowerment Tantra* says:

> If you didn't possess the supreme power yourself,
> How could you obtain it by being empowered?
> Even if you empower peas or buckwheat to be rice
> They will never produce real rice.

Similarly, the nature of the four kayas, as the concurrent causes that are primordially present within the mind-stream of each sentient being, become actualized by the methods of Mantra, as the co-operating conditions. That is to say, even though the nadi constituents as the vajra body, the speech pranas as the vajra speech, the bindus as the vajra mind, and the all-ground as the vajra wisdom, are spontaneously perfected from the very beginning as the natures of the four vajras, their capabilities are not manifest as they lie dormant within the cocoon of temporary defilements. It is by means of the extraordinarily skillful rituals that are the intent of the Unexcelled Tantras — the ultimate pinnacle of the vajra vehicles, which has neither been proclaimed in the Paramita teachings nor in any of the lower tantras of Secret Mantra — that the seeds for ripening [these four vajras] into the four kayas should be planted in the [disciple's] mind-stream by means of being initiated into the four mandalas of support and then being conferred the four empowerments of the vase and so forth.

Detailed Explanation

The *Lamrim Yeshe Nyingpo* root text says:

> The vase empowerment that purifies the body and the nadis:
> Is the seed of the vajra body and nirmanakaya.:
> The secret empowerment that purifies the speech and the pranas:
> Is the seed of the vajra speech and sambhogakaya.:
> The phonya empowerment that purifies the mind and the bindus:
> Is the seed of the vajra mind and dharmakaya.:
> The ultimate empowerment that purifies the habitual tendencies of the all-ground:

Is the seed of the vajra wisdom and svabhavikakaya.

How should the seeds of the four empowerments be planted in the worthy person? The *Talgyur Root Tantra* says:

In order to perfectly purify
A sentient being's four factors of body, speech, mind, and
cognition,[3]
A worthy person should be ripened
By means of the four empowerments.

According to this statement, the system of Unexcelled Yoga, *Anuttara Yoga*, has the definite number of four empowerments because of the relationship between ground, path and fruition. Their basis is exclusively the vajra body endowed with the six elements and all the nadis, pranas and bindus.[4] In terms of this basis for those who are to be reborn in the higher realms, the eyes and the nadi-knot of the navel center are formed at the early stages in the womb. Following that, the five chakras are gradually formed until the 72,000 nadis and the [complete] body are produced. These 'constituting nadis' are, therefore, the main objects of purification connected with the body. Since the body is also the basis for the speech and mind, as well as being the coarsest object of purification, it is the first to be purified.

In order to do that, the elaborate vase empowerment is conferred. This consists of the benefiting and enabling aspects, within any of the three supreme image mandalas. The vase empowerment purifies the waking state and the defilements of body and the nadis, brings an end to the thoughts that fixate on the five aggregates, and defeats the Mara of the Aggregates.[5] It empowers you to practice the yoga of form, the development stage of regarding the aggregates, elements and sense-sources as the mandala of the three seats of completeness.[6] It also plants the seed for temporarily attaining a status equal to the eighth bhumi of the causal [vehicles], and for ultimately realizing the

fruition of the vajra body, the nirmanakaya that is the unity of appearance and emptiness.[7]

Based on the primary and subsidiary pranas within these nadis, confused thoughts are produced inwardly and various voice expressions occur outwardly. These 'moving pranas' are, therefore, the main objects of purification connected with speech. Because speech is more subtle than body, the speech and pranas are purified after the vase empowerment.

In order to do so, the foundation used is the 'thatness of self' of the body mandala, which is connected with the three profound empowerments.[8] Conferring the secret empowerment of the special 'thatness of mantra syllable' within the mandala of the *bhaga* — based on the white and red bodhichitta, which are not to be shown to the unworthy — purifies the dream state, the defilements of speech and pranas, brings the thoughts that cling to form as a deity to an end,[9] and defeats the Mara of Emotion. It empowers you to practice the path of completion stage with attributes, the self-consecration of recognizing prana as indivisible from mantra. It also plants the seeds for attaining a status equal to the causal ninth bhumi, and for realizing the fruition of vajra speech, the sambhogakaya that is the unity of luminosity and emptiness.

The essences of the elements, the bodhichitta bindus, are supported by the nadis and pranas. These white and red elements move back and forth like the flow of water within the nadis, which are like irrigation channels, and by means of the moving force of the pranas. This causes the production of the mind's experience of a perceiver and something perceived. These 'arrayed bindus' are, therefore, the objects of purification connected with mind. Since mind is more subtle than speech, the mind and the bindus are purified after the secret empowerment.

In order to do so, the conferring of the empowerment that indicates the 'wisdom of example' by means of the knowledge-maiden within the mandala of relative bodhichitta, the 'thatness of deity,' pu-

rifies the state of deep sleep, and the defilements of mind and bindus, brings the eighty innate thought states to an end, and defeats the Mara of the Lord of Death.[10] It empowers you to practice the path of the mandala-circle for accomplishing the wisdom of example through the three types of mudra.[11] It also plants the seeds for attaining a status equal to the causal tenth bhumi and for realizing the fruition of vajra mind, the dharmakaya that is the unity of bliss and emptiness.

All these nadis, pranas, and bindus are, however, nothing other than manifestations of clinging to a perceiver and something perceived, due to the 'forming mind' having stirred from the all-ground for manifold tendencies.[12] This all-ground is, therefore, the chief of all objects of purification.

In order to purify the all-ground, along with the habitual tendencies for ignorance, which is exceedingly more subtle than all the former factors, the empowerment of the word and symbol is conferred. This indicates sublime self-knowing within the mandala of ultimate bodhichitta, the 'thatness of wisdom,' and purifies the state of union, the 'elaboration of seeping bliss,' as well as the obscuration of transition of the combined three doors along with its habitual tendencies. It brings the dualistic thoughts of occurring sensation to an end, and defeats the Mara of the Divine Son.[13] It empowers you to practice the universal wisdom of Dzogchen, the paths of primordial purity and spontaneous presence. It also plants the seed or potential within your stream-of-being for attaining a status equal to the causal eleventh bhumi and for realizing the fruition of vajra wisdom, the svabhavikakaya that is the unity of awareness and emptiness.

The Way of Conferring Empowerment

The *Lamrim Yeshe Nyingpo* root text says:

> All these are given to the ordinary person.ༀ

Along with preparations, they are initiated and
ripened.
Some people of sharp faculties are introduced by means
of symbols.
The others, the supreme ones, are liberated merely by
samadhi.

By means of which procedures are these four empowerments to be conferred? All empowerments have many extraordinary ways of being conferred, depending on the different masters who confer them and the different capacities of disciples upon whom they are being conferred. In terms of the common person, the procedures are comprised of the following three: subject, object, and action.

The subject, the vajra master, should have gained mastery in the five aspects of Mantra: the thatness of deity, of self, of *guhya-mantra*, of recitation, and of emanation and absorption.[14] The actions to be performed, similar to a vessel being cleaned before pouring a precious liquid, are the preparations of deity, vase and disciple, preceded by the ritual for the land.[15]

Having propitiated and offered homage to the mandala of lines, colored powder, or arranged decorations, [the vajra master] initiates himself or throws the flower of awareness and receives permission.[16] Following that, he initiates [the disciple] into the outer mandala of attributes and the inner mandala of wisdom.[17]

Upon the disciple whose stream-of-being has thus been purified, the subject [the master] then confers empowerment by means of the special ritual of combined substance, mantra, and samadhi.[18] Through this, the gross and subtle three doors of the object, the disciple, are pointed out to be primordially pure, as the deities of the 'three seats of completeness.' This either clears away or reduces the particular defilements to be purified, and revives intrinsic wakefulness, the object of attainment, to a sufficient degree.[19]

In this way, to be empowered means this special quality of [being infused with] the cause for either realizing the wisdoms of the two stages of the path in actuality, or, being ripened so as to have the capacity for this realization to definitely arise, just as a seed will ripen when planted where water, manure, warmth and moisture are assembled. The *Heruka Assemblage* describes this:

> It is called empowerment because the one upon whom it is conferred
> Has his stream-of-being purified and obtains the power.

Some extraordinary people of naturally sharp faculties who possess the residual karma of former training can, without having to depend upon elaborate steps of rituals, receive in completeness the four empowerments that ripen their stream-of-being. This is achieved by means of simply a symbolic gesture and having the meaning pointed out. For example, the *Vidyadhara Assemblage Root Tantra* says:

> When a master endowed with all the qualifications
> Confers the empowerment of blessings
> By means of some substance such as a torma,
> Colored sand, a mirror, or a vase,
> One obtains the supreme essence of all mandalas,
> The four empowerments, the thatness of the fourth.

This statement refers to the countless number of profound empowerments such as the four circular empowerments of the master, and so forth, given by the followers of the Early Translation School of Secret Mantra, or the progressive stages of consecration of Vajra Yogini given by the followers of the Later Translation Schools.[20]

Some other people, gifted to the highest degree, have their stream-of-being ripened and liberated simply through the power of the samadhi and blessings of a qualified master. When the coincidence of vessel and contents has come about, original wakefulness

dawns directly. This, being the empowerment of vajra wisdom, is the king of all empowerments. Examples of this can be found in the life stories of many of the accomplished masters of the Noble Land as well as of the past accomplished lineage masters of Tibet.

Mentioning the additional topics briefly, there are six points: 1) the identity of empowerment, 2) the definition, 3) the divisions, 4) the way of conferring, 5) the defects of not receiving, 6) and the benefits of having received empowerment.

1) The Identity of Empowerment

Empowerment is that which ripens one to realize intrinsic wakefulness, the object of attainment, or which ripens one to have the definite potential for this realization to occur.[21]

2) The Definition

The word *abhishincha* means 'fully sprinkling' or 'anointing.'[22] The word 'empowerment' is therefore used since the defilements to be purified are sprinkled or washed away, and since the special capacity for being suitable to cultivate the path and attain the fruition is established. The *Hevajra Tantra* says:

> Because of sprinkling and anointing,
> It is therefore called empowerment.

3) The divisions

Among the three types of empowerment of ground, path and fruition, the empowerment at the time of the ground must initially be received from a master. This is because a particular means of ripening should be received before studying or meditating upon the paths of Mantra.

The empowerment at the time of the path can later be received from either the master or yourself, being someone endowed with the precepts. This is because it is an empowerment to further develop the

continuum of the earlier empowerments with which your being has been ripened.

The empowerment at the time of fruition is conferred at the moment of the end of the stream, when you have perfected the path of learning, because it is the empowerment that unites you with the ultimate fruition.[23]

4) THE WAY OF CONFERRING

As Drilbupa stated, conferring empowerment must be preceded by a mandala:

> The Vajradhara has taught
> That conferring empowerment is preceded by a mandala.

There are three types of mandala: the natural wisdom mandala, the mandala of superior samadhi or emanation, and the experience mandala of awareness. Respectively, these mandalas are the domains of noble beings, masters who are a perfect buddha, or someone abiding on the paths of consummation, seeing, or cultivation.

According to the different types of disciples, the masters who have attained the 'matching stability' in samadhi confer through the medium of a mere support for visualization. They use colored sand to initiate those less gifted, painted cloth for those of medium ability, and heaps [of grain] for the more gifted ones. It is also taught that a master confers empowerment through the medium of his own body to the very intelligent among the most gifted disciples.

Concerning the empowerments which are to be conferred within these mandalas, in general, all the Anuttara Yoga empowerments at the time of the ground definitely consist of four [empowerments]. This is because there are four defilements to be purified, four paths of development and completion which purify them, and four kayas as the result of being purified. The *Subsequent Essence Tantra* therefore explains:

The [empowerments of] the master, the secret, and the
knowledge,
And immediately thereafter, the fourth;
Thus, to purify the defilements of conceptual thinking
There are four types of empowerment.

The *Compendium,* in agreement with all the tantras of the Old and New Schools, further states:

The vase empowerment is the first,
The second is the secret empowerment.
The third is that of wisdom-knowledge,
And likewise there is the fourth.

In particular, our own system of the Early Translations has the divisions of tantra, statement and instruction:[24]

The *Magical Net Tantra*[25] [Mahayoga] teaches to confer the outer ten benefiting empowerments[26] upon the devoted disciple; then to confer the inner five enabling empowerments[27] upon the industrious one capable of benefiting himself, others and both; and finally to confer the secret three profound empowerments upon the type who possesses the yogic discipline of having equalized conduct and insight.[28]

The *Embodiment Scripture of Statement* [Anu Yoga] teaches to confer, within the *Scripture* root mandala, the thirty-six empowerments of the complete four rivers, according to the stated topics of tantra, upon the special disciple who is inclined to the profound meaning and is a naturally worthy recipient. Also, it teaches to confer upon the common disciple who is inclined to the extensive, and is a worthy recipient due to training, the thirty-six root empowerments divided into 831 complex branch empowerments after having divided up the complete *Scripture* mandala together with its subsidiary aspects.[29]

The two systems of Tantra and Instruction can again be condensed into four empowerments: the outer, the inner, the sadhana, and the secret.[30]

The Instruction Ati Yoga emphasizes the empowerment of awareness display and has individual ways of conferring it, according to the systems of the Three Sections of Dzogchen.

According to the Instruction Section, the elaborate empowerment purifies the defilements of the three doors and of delusion concerning objects of knowledge. The unelaborate empowerment induces the capacity of Body, Speech and Mind and of self-existing luminosity. The very unelaborate empowerment introduces the mind-essence as being free from basis and root and empowers one to practice the wisdom of primordial purity. The extremely unelaborate empowerment empowers one to practice the directness of spontaneously present luminosity.

According to the Sadhana Section,[31] the *Sacred Embodiment of Sugatas* generally teaches four types: The disciple with anger should have the outer empowerment conferred by means of the 108 outer and inner substances, such as the vase, in order to take liberation as the path. The disciple with pride have the inner empowerment conferred by means of the body in order to take the deity as the path. The disciple with desire should have the secret empowerment conferred by means of the consort in order to take union as the path. The disciple with ignorance should have the empowerment of thatness conferred by means of the mind in order to take conceptual thinking as the path.

5) THE DEFECTS OF NOT RECEIVING EMPOWERMENT

The *Buddhakapala Tantra* says:[32]

> For example, a lute with all the workmanship completed
> Cannot be played if it lacks the cords.

Similarly, lacking empowerment,
One will not accomplish the mantra and meditation.

6) THE BENEFIT OF HAVING RECEIVED EMPOWERMENT

Numberless quotations express these benefits, including the *Awesome Lightning*:[33]

Perform the deeds of initiating
Into the mandala of the supreme secret,
Of receiving the siddhis and of conferring empowerment.
Through that, within even this very life,
You will attain the state of buddhahood,
Not to mention the other siddhis.

17

SAMAYAS

Explaining the life-force, the samayas

The *Lamrim Yeshe Nyingpo* root text says:

> The samaya vows are the life-force of empowerment.꞉
> With the pledge to not transgress the discipline of Mantra,꞉
> Keep purely, in the outer, inner, and secret ways,꞉
> The samayas comprised of the general, special, and supreme types.꞉

Though your stream-of-being has been ripened by empowerment, the samaya is the life-force that preserves the nature of that empowerment within your being.

That is to say, you obtain the samayas and precepts simply by having had empowerment conferred and therefore must carefully maintain them.[34] The *Assemblage* says:

> By fully completing the empowerments

> One should observe without any violation
> All the root and branch samayas.
> Through that, the supreme accomplishment will be attained.

THE IDENTITY OF SAMAYA

Samaya is the attitude that does not transgress the particular points to be observed, together with the source of that attitude. The *Subsequent Essence Tantra* describes this:

> The one who persistently keeps the samayas
> Will observe them even in dreams.
> Taking a pledge is regarded as the [binding] vow.

Hence it is samaya in terms of adhering to, and keeping without violation, the three vajra-secrets of all the buddhas, while it is precept in terms of controlling one's stream-of-being.[35] It is therefore a single identity which is distinguished in terms of its particular or general aspects.

THE DEFINITION OF SAMAYA

It is called the Vinaya of Mantra, because, having entered through the door of Mantra, it tames the disturbing emotions of one's stream-of-being through observing its discipline and through practicing.

The word *samaya* means 'pledged commitment,' 'oath,' 'precept,' etc. Hence it is a vajra promise or samaya[36] because one is not to transgress what one has pledged. Samaya involves both benefit and risk because if kept, the samaya becomes the foundation for all the trainings of Mantra; if not kept, all the trainings become futile. The *Heruka Assemblage Tantra* states:

> The supreme bind is to never transgress.
> If transgressed, it is taught that one will be burned.[37]

THE DIVISIONS OF SAMAYAS

The *Tantra of the Assemblage of Peaceful Sugatas* says:

They should be observed after classifying them
Into general, special, and supreme [samayas].

Hence they are comprised of three types: the general samayas, the special samayas, and the supreme samayas. These should be observed and kept pure in the manner of regarding them outwardly as your heart, inwardly as the blood in your heart, and innermostly as your life-force.[38]

When describing the meaning of samaya in more detail, the general samayas are renowned as the observances of the *pratimoksha*, the bodhisattva [trainings], and the Three Outer Tantras. The first of these is what should be adopted or avoided regarding the eight sets of Individual Liberation. The second consists of the trainings within the traditions of the two chariots. The third includes all the general and particular samayas found in the Kriya, Charya, and Yoga tantras.[39]

The special samayas are the common samayas of the five families taught in Anuttara Mantra as well as all the special samayas comprised of the root and branches.[40]

THE SAMAYAS OF THE FIVE FAMILIES

1) The samaya of the tathagata family is, externally, the bodhichitta of aspiration and application, and the three disciplines of constraining [oneself from misdeeds], practicing [virtue], and benefiting [others];[41] as well as adherence to the Three Jewels; and, as the hidden meaning, to adhere to the bodhichitta of indivisible bliss and emptiness and to the mind-essence having the nature of the Three Jewels.

2) The samaya of the vajra family is, externally, to keep the material vajra and bell, and to adhere to the *mahamudra* of the form of the deity; internally, to adhere to union by sealing the secret spheres of the lord and lady; secretly, to adhere to union by sealing the two white and red elements with blazing and dripping; and, as thatness, to bind bliss and emptiness with the seal of unity. Thus, it requires adherence to the outer, inner, secret vajra and bell, and the three mudra-

seals, as well as adhering respectfully to the master who teaches these points.

3) The samaya of the ratna family is, externally, the four types of giving: the generosity of Dharma, protection, and material things[42] as well as their root, loving kindness; and, as the hidden meaning, the giving of the wisdoms of the four joys of descending and ascending bodhichitta by means of the fire of passion.

4) The samaya of the padma family is adherence to the three vehicles: externally shravaka and pratyekabuddha; internally bodhisattva; secretly Kriya, Charya, and the outer and inner Yoga; and, as the hidden meaning, the practice of the indestructible speech by binding the pranas within the central channel.[43]

5) The samaya of the karma family is to practice, as much as one is able, all of the former precepts as well as the actions of offering.[44] Concerning the sentient beings who need to be guided further [on the path], the samaya is to deliver all those who have not been delivered, to free all those who have not been freed, to confirm all those who have not been confirmed, and to establish in transcendence all those who have fully transcended misery.[45] The hidden meaning is to seal everything with the binding of E and VAM union, as well as making satisfying offerings to the divinities of the aggregates, elements, sense faculties and sense objects with the melting bliss. It also is to deliver, free, confirm, and transcend the gross and subtle three doors into the nature of the extremely subtle three vajras, the great primordially liberated basic perfection.[46]

THE ROOT SAMAYAS

In general, the samayas of Body, Speech and Mind are to turn away from nonvirtue in thought, word and deed, and not to deviate from deity, mantra, and samadhi.

In particular, the samaya of the vajra-body consists of two actions. First, to serve your master with whatever is pleasing, without any deceit in your thoughts, words and deeds. Second, not to sever yourself

from your Dharma friends, but to act kindly with unceasing affection and an attitude of benefiting them.

The samaya of the vajra-speech is, corresponding to whether your diligence is of a higher or medium level, not to neglect the mantra and mudra during the six periods of day and night[47] or on the special days, months, and years.

The samaya of the vajra-mind is to refrain from divulging the secret meaning to others and not to deviate from the mudra of union, the unexcelled bodhichitta.

Specifically, the samaya of great equality is to evenly unite with the Body, Speech and Mind of all buddhas because all beings are natural purity since the beginning. Endeavor in that since all siddhis result from realizing and growing familiar with it through discriminating knowledge and samadhi.

THE BRANCH SAMAYAS

The five sets of five branch samayas: 1) The 'five to recognize' are to realize that all the fivefold conceptions, such as the aggregates and elements, are primordially a mandala of kayas and wisdoms, such as the five male and female buddhas, and so forth. This is the samaya of the view.[48]

2) The 'five not to be rejected' are not to abandon the five poisons because they become helpers to the path when embraced by skillful means. According to the hidden meaning, delusion is the view free from partiality and the action free from differentiating through acceptance and rejection; desire is the great nonconceptual compassion; anger is self-knowing wakefulness which conquers conceptual thinking; pride is the king of the view of unity which does not 'cave in;' and envy is to not allow thoughts that cling to dualistic fixation any room within the expanse of equality. By means of the practice of realizing and growing familiar with them, they should not be rejected.

3) The 'five to be undertaken' are to take life, to take what is not given, to engage in sexual misconduct, to lie, and to utter harsh

words, when they are for the benefit of others, such as delivering the ten objects.[49] According to the hidden meaning [these five are] to interrupt the *pranas*, the life-force, by such means as the vase-shaped [breathing], or to cut the life-force of dualistic thinking by means of self-knowing wakefulness; to take the *shukra* of the queen or the wisdom of great bliss that is not given by anyone; to practice the unchanging melting bliss by means of uniting self-knowing with the object of *mahamudra*, which is sexual misconduct; to deliver sentient beings from a samsara that is a nonexistent presence, which is lying; and to talk without concealment or secrecy through realizing all sounds to be inexpressible, which is harsh words.

4) The 'five to accept' are to partake of the essences of red and white bodhichitta, excrement, urine, and human flesh for the purpose of purifying concepts of clean and unclean. According to the hidden meaning, this means enjoying the essences of the five aggregates by binding them to be undefiling.[50]

5) The 'five to be cultivated' are to correctly cultivate in one's stream-of-being the five samayas to recognize by means of the application of realizing and growing familiar with them. Hence, they are the samayas of meditation.

The middle three sets are chiefly the outer samayas of conduct. These three root samayas and twenty-five branch samayas are renowned in the general terminology of Mahayoga as the twenty-eight samayas.

The Supreme Samayas

For the person who abides by these general and special samayas there are twenty extra samayas which are to be adhered to and observed at the time of sadhana, etc., such as not destroying the lion throne, and so forth. When making this indicated meaning more comprehensible, they are as follows:

1) To not harm the body of the vajra master and to not break his command.

2) To not enjoy the master's consort.
3) To not refuse [the Dharma to] a gathering of devoted people.
4) To not partake of the funds of the Three Jewels or of a pandita and to not drink liquor to [the point of] intoxication.
5) To not enjoy the consort of a vajra friend.
6) To not use an unqualified consort.
7) To not use unqualified samaya substances.
8) To not belittle the qualities of a pandita. To not expound the secret teachings to an unworthy recipient.
10) To not reject a qualified consort.
11) To not reject a worthy disciple.
12) To not part from the meaning of bliss and emptiness or from the symbolism of lord and lady.
13) To not fight with a Dharma friend, even in jest.
14) To not use the residual [feast articles] offered by another.
15) To not crave for the throne of a master.
16) To not break the retreat of self and others.
17) To not let samadhi be overtaken by dullness and agitation and to not interrupt recitation and ritual with ordinary talk.
18) To not transgress the seal or the sign of empowerment and to not forget the symbolism.
19) To not disturb the mandala of a yogi and to not retaliate against spells cast by ordinary people.
20) To not give up respecting the master at the crown of one's head.

THE METHOD OF OBSERVING THE SAMAYAS

The samayas should be observed assiduously by the following means: the perfect mindfulness of the points of permission and prohibition; the conscientiousness of examining whether or not the samayas have been transgressed; the carefulness of being attentively on guard; the conscience of shunning violations if they do occur, by reproaching oneself; the embarrassment of shunning violations, by

[being reproached by] other people; the fearfulness due to perceiving the defects of violations; and the respect due to delighting in the benefits. This is described in the *Samvarodaya*:

> For the one who desires the supreme siddhi,
> It is easy to sacrifice even his life,
> It is also comfortable to arrive at the point of death;
> So always observe the samayas.

RESTORING THE SAMAYAS WHEN VIOLATED

The samayas that have been violated in regard to a person should be apologized for to that person. All other violations should be apologized for in any suitable way by means of remorse and resolution. A major violation can even occur based on a 'light' object and should first of all be apologized for according to your respective tradition. Then, you should again receive empowerment and samaya.

If a follower of Mantra breaks the root samayas, he will go directly to Vajra Hell. Indicated by this, there are such negative consequences from violations. On the other hand, if the samayas are observed correctly, it is taught that the temporary and ultimate benefits are immeasurable. The most eminent result will be accomplished at best within one lifetime, or, next best, within seven to sixteen lives.

18

NURTURING

NURTURING THE SEEDS

The third topic is Nurturing, which has two parts: Brief statement in the manner of connecting with the words above, and detailed explanation of the meaning.

BRIEF STATEMENT IN THE MANNER OF CONNECTING WITH THE WORDS ABOVE

The *Lamrim Yeshe Nyingpo* root text says:

> Now come the stages of the path to nurture the seeds꞉
> By the pure person whose being has thus been ripened:꞉

Now comes the stages of the path of the profound methods to nurture the planted seeds on the path of enlightenment. This pertains to those whose being has thus been ripened through the four empowerments, who have kept their body, speech and mind completely pure by not transgressing the samayas, and who wish to quickly attain the siddhis through the path of Mantra.

The actual path of Vajrayana is the two stages of development and completion. When the general meaning of these two is described further, there are five points: The identity, definition, divisions, sequence and purpose of each of the two stages.

The Identity

First, the identity of the development stage is the 'yoga of the imagined deity.' The characteristic of this is the visible and empty form of the deity, which is produced from fabrication and labeling and is concurrent with melting bliss.

The basis for the special qualities is the form of the deity, which is conceptualized by thought. The four special qualities are:

1) The special quality of the ritual is to have the complete stages of the ritual of development, as taught by the Victorious One in the tantras of Mantra.

2) The special quality of its own result is ability and the development of magical powers.

3) The special quality of the essence is the aspect of extraordinary melting bliss sealed by emptiness.

4) The special quality of function is to have the three aspects of purification, ripening and perfection complete.

The identity of the completion stage is the 'yoga of the deity of actuality.' The characteristic of this is the apparent and empty form of the deity, which is unfabricated and concurrent with the melting bliss. Being unstable in this is the causal completion stage, while stability is the resultant completion stage.

The basis for the special qualities is the nonconceptual wisdom, while the three special qualities are:

1) The special quality of the cause, which is to concentrate on the key points of the vajra body.

2) The special quality of the function, which is to purify the nadis, and to purify the pranas and bindus in the central channel.

3) The special quality of manifestation, which is great bliss simultaneous with empty form.

THE DEFINITION

Second, the [Sanskrit] equivalent for development stage is *utpattikrama. Utpatti* means 'fabricated' or 'labeled,' and therefore, it means to develop by means of fabricating or labeling something new through conceptual thinking. At the same time, the basis for that which is fabricated or labeled is the completion stage. The [Sanskrit] equivalent for completion stage is *nishpannakrama. Nishpanna* means 'unfabricated,' 'completed' or 'perfected,' and therefore, it means that which is spontaneously present without being fabricated. *Krama,* in both cases, means 'stage' in the sense of 'method' or 'successive steps on the path.'

THE DIVISIONS

Third, when divided in terms of their identities, there are two parts: the development stage is the path and associated aspects of the yoga of the imagined deity, which is fabricated and labeled; the completion stage is the path and associated aspects of the yoga of the deity of actuality, which is free from fabrication.[51]

Concerning the object and means of purification, there are also two divisions: the development stage, which is the yoga of the conventional truth connected to the relative mundane aspect of arising;

and the completion stage, which is the yoga of the ultimate truth connected to the absolute mundane aspect of ceasing.

In terms of application, the development stage has four ways of practice corresponding to purifying the habitual tendencies for the four types of rebirth. This is mentioned in the *Magical Net*:

> In order to purify the four types of rebirth
> There are also four types of development:
> The quite elaborate, the elaborate, and the unelaborate,
> As well as the very unelaborate.

The completion stage has the following ways of practice:

The stage of relative self-consecration, which is the practice of nadis, pranas and bindus.

The mandala-circle supported by another's body.

The general stage of the inexpressible coemergence, the great ultimate luminosity, which is sealing both of the above.

The special Great Perfection — the sections of Mind, Space, and Instruction.

The Sequence

Fourth, in order to purify your being prior to entering the path of the natural state, you should apply yourself to the development stage as the preliminaries for the path. In order to train in the actual natural state after having purified your being, the completion stage is the main part of the path.

Phrased differently, the accumulation of merit lays the basis for the accumulation of wisdom, and is also the cause for dispelling hindrances for the arising of the special accumulation of wisdom, the original wakefulness that is utterly perfected. Thus, the practice of the development stage must precede [the completion stage]. This is why the *Commentary on the Vajra Essence* states:

> To those bound by thoughts and habitual tendencies,
> First teach the conceptual rituals.
> When the nature of thought is understood,
> Then let them engage in nonthought.

The *Five Stages* further mentions:

> To those who fully abide in the development stage
> And wish for the completion stage,
> These methods are taught by the perfectly Awakened One,
> Like the progressive steps of a staircase.

In short, there is a sequential dependency of the objects to be purified that are the deluded imputing and their seed aspects, the means which purify that are the support and the supported, and the accomplished results that are the common and the supreme.

THE PURPOSE

Fifth, the purpose of the development stage is to abandon the fixation on an ordinary world with ordinary beings, to form the auspicious link for the seven impure bhumis of the path and the rupakaya of the fruition, and in particular, to accomplish the mundane siddhis that are the actual results.

The purpose of the completion stage is to abandon the defilement of the habitual tendencies of transition, to form the auspicious link for the three pure bhumis of the path and the coemergent body, *sahajakaya*, of the fruition, and in particular, to accomplish the supreme siddhi of *mahamudra*, the actual result.[52] The *Subsequent Essence Tantra* describes this:

> The mundane siddhis are achieved
> Through the practices of the development stage.

The siddhi that transcends the world
Is gained through the practice of the completion stage.

DETAILED EXPLANATION OF THE MEANING

This has four parts:

1. The practice of the development stage, the union of appearance and emptiness, which is connected to the vase empowerment.
2. The practice of the profound path, the union of clarity and emptiness, which is connected to the secret empowerment.[53]
3. The practice of the phonya path, the union of bliss and emptiness, which is connected to the third empowerment.
4. The practice of the Great Perfection, the union of awareness and emptiness, which is connected to the fourth empowerment.

19

DEVELOPMENT STAGE

The Practice of the Development Stage, the Union of Appearance and Emptiness, which is Connected to the Vase Empowerment

This has three parts: Stating the purpose of the development stage; the actual development stage; and concluding the topic.

Stating the Purpose of the Development Stage

The *Lamrim Yeshe Nyingpo* root text says:

> First, connected with the vase empowerment,ꞏ
> Train in the general and special development stages,ꞏ
> In order to purify the clinging to the ordinary
> perceptions of the world and inhabitants.ꞏ

As for these progressive stages of the path, there are four paths connected with the respective four empowerments. The first of these is the path connected with the vase empowerment. For that, you must train in the general development stages that correspond to Mahayoga, and the special development stages that correspond to the two higher yogas.[54] This is in order to purify the conceptual thinking that clings to the perceptions of the inanimate world and its animate inhabitants as being of ordinary concreteness.

THE ACTUAL DEVELOPMENT STAGE

This has two parts: A brief statement as a summary, and an extensive explanation of the meaning.

BRIEF STATEMENT AS A SUMMARY

The *Lamrim Yeshe Nyingpo* root text says:

> For that there are the deities to be accomplished and
> the means to accomplish them,ꓸ
> The path of how to accomplish, and also the fruition.ꓸ

For example, when pursuing a business venture the object to be accomplished is wealth of great value; the means that accomplishes it is a profitable business; the way to accomplish it is to be skilled in trading; and the accomplished result is to easily attain the desired wealth. Similarly, for the development stage there are the three types of deities to be accomplished, renowned as: the utterly pure deity of dharmadhatu, the deity that is of the identity of wisdom, and the blessed deity with attributes.[55] The means that accomplish them are all those comprised of preliminaries, main part and conclusion. The ways to accomplish are the sadhanas of the single mudra-form, elaborate form, and group assembly. The accomplished fruition is the four

vidyadhara levels.[56] I will gradually explain how they manifest in dependent connection.

Detailed Explanation of the Meaning

This has four parts: The deity to be accomplished, the means by which to accomplish [the deity], the path of how to accomplish [the deity], and the result of having accomplished in such a way.

The Deity to be Accomplished

The *Lamrim Yeshe Nyingpo* root text says:

> The objects to be accomplished are the gurus, yidams, and dakinis.꞉
> Although there are countless different peaceful and wrathful forms,꞉
> Meditate on me, the embodiment of the Three Roots,꞉
> If you wish to quickly attain special blessings and siddhis.꞉
>
> Therefore, externally, in order to dispel all obstacles,꞉
> By means of Nangsi Silnön, the trikaya Padmakara,꞉
> With the twelve manifestations of vidyadhara power-wielders,꞉
> Practice the 'approach' in the general and special manners.꞉
>
> Internally, in order to spontaneously accomplish supreme and common wishes,꞉
> By means of Wish-fulfilling Great Bliss, Padmasambhava,꞉

Together with the thirteen gurus,༔
Make the 'full approach' of means and liberation, development and completion.༔

Secretly, by means of indivisible space and awareness༔
Manifest in the mudra form as Padma Vajradhara,༔ [57]
All the Three Roots condensed, and through the essence yoga༔
Gain 'accomplishment' of the unchanging coemergent wisdom.༔

Most secretly, by means of Vidyadhara Dorje Drakpo Tsal,༔
The embodiment of all sugatas, the deity who has totally perfected all herukas,༔
And through the nyegyu practice, the 'great accomplishment,'༔
Realize the ultimate kayas and wisdoms.༔

The deities, the objects to be accomplished, are in general the three types mentioned above. Among them, the first type is luminous awakened mind, the natural state of unconfined empty cognizance. This is endowed with the threefold wisdom of essence, nature and capacity that is primordially present without distinction in all beings. This is the samaya being, *samaya-sattva*.[58]

The second type is the wisdom being, *jñana-sattva*, the dharmakaya of all buddhas, which pervades the entirety of samsara and nirvana. These two are primordially indivisible, and this nature of nondual samaya being and wisdom being is the basis for purifying defilements, just like [the metaphor] of the wishfulfilling jewel.

This is what the causal vehicles describe by such names as potential (*rigs*), basic constituent (*khams*), sugata-essence *(bde gshegs snying po)*, and so forth. Within Mantra, the Kriya scriptures call it

'thatness of self'; the Ubhaya scriptures call it awakened mind, *bodhichitta*; and the Yoga scriptures call it awakened mind without beginning and end, or ever-excellent awakened mind.

The Mahayoga scriptures call it self-knowing awakened mind of the superior indivisible truths transcending objects of experience, or the greater dharmakaya of the superior indivisible truths.[59] The Anu scriptures call it great bliss child of nondual space and wisdom, the root mandala of awakened mind.[60]

The scriptures of the Instruction Section teach that within the heart of all embodied beings dwells mind-essence, the luminous dharmakaya of awakened mind, supported by the [sphere] comprised of the five pure essences.[61] Other sources teach that the experiential basis for all these phenomena consisting of the impure aggregates, elements, and sense sources, is known as the 'innate aggregates' or the 'alternate aggregates, elements, and sense sources,' which are utterly pure as the original mandala of the deities of the three seats of completeness.[62] This is in agreement with the statement that the extremely subtle three doors remain, from the very beginning, as the identity of the deities of the indestructible three vajras.[63]

Although this is true, one is deluded by apprehending these as something other because of not recognizing one's natural face. This lack of understanding is the defilement to be purified, like [the metaphor of] the mud. For example, just as a jewel cannot fulfill its function as long as it is not free from the defilement of mud, similarly, unless you realize your nondual nature, just having it is of no avail; you must purify the defilement.[64]

Now, as for the means to purify, the development stage purifies the imputed aspect of the temporary delusion while the completion stage purifies the seed aspect. How does this happen? The stream-of-being which manifests in the form of deluded phenomena, karma, disturbing emotions, and suffering, is itself transformed into great bliss.[65] The way this transformation takes place is by means of this vital point: that the nature of whatever is perceived dawns as pure

experience by letting it be in its very nature, without removing or adding anything. It is for this very reason that here, in the vehicle of Secret Mantra, the nature of the truth of origin is experienced as the truth of the path, and the nature of the truth of suffering is experienced as the truth of cessation.[66] Since this is also the principle of taking the fruition as the path, it is far superior to the philosophical vehicles of the paths of 'abandoning, covering, and purifying the basics' [disturbing emotions].[67]

Having in this way identified the indivisible samaya being and wisdom being as the basis for accomplishment, the actual objects to be accomplished in this context are the 'deities of attributes' that manifest from their blessings or expression.[68] Their identity is the Three Roots: the vidyadhara gurus of the three lineages, the yidams of the nine gradual vehicles, and the dakinis of the three abodes.[69] Their forms, as the various manifestations of peaceful and wrathful, detached and passionate, lord of the mandala and retinue, are found in inconceivable numbers.[70] However, "you should meditate on me, Padma Tötreng, the single embodiment of the three mysteries, qualities and activities of all the Three Roots, if you wish to quickly attain blessings and the two siddhis that are far superior to all others."

This is described in the *Vital Manual of the Heart Practice of the Assemblage of Secrets*:

> Accomplish me, and you will accomplish all buddhas.꞉
> Behold me, and you will see all buddhas.꞉
> I am the embodiment of all sugatas.꞉

Similar quotes are found among the *Northern Treasures*:

> Through meditating on me, Padmasambhava,꞉
> The Powerful Vajra Wrath who is empowered and blessed꞉
> By all the buddhas of the three times without exception,꞉
> You will perfect all the infinite peaceful and wrathful ones.꞉

Each of the different termas have countless such general and specific ways of accomplishing Guru Padma, the embodiment of the sugatas. Among all these, [the following four are mentioned] in connection with the profound termas of the two vidyadhara treasure revealers – the siddha kings who are the sole masters protecting us at the end of this age of degeneration and decline.[71]

Externally, the purpose is to dispel all outer, inner and innermost obstacles and hindrances, both temporary and ultimate, on the path of accomplishing enlightenment.[72] To achieve this, you practice Guru Padmasambhava manifest in the form of the mandala of Nangsi Silnön, the Glorious Subjugator of Appearance and Existence. Here the chief figures are the victorious ones of the three kayas, with the surrounding retinue being the twelve manifestations of great vidyadhara power-wielders, such as Guru Gyalwey Dungdzin, as well as the gate-keeping dakas with consorts. You practice the 'approach' — like the metaphor of offering a request to the king — in the general manner as a complete mandala, and in the special manner, exemplified by the Dharmakaya Amitayus, with the thirteen deities extracted separately.[73]

Internally, the aim is to spontaneously accomplish the supreme and common wishes; whatever one aspires to. The means is the practice of the chief figure, the all-pervading lord, Great Bliss Wish-fulfilling Guru, with his retinue of thirteen manifestations, including Guru Chewey Chemchok, along with the four gate-keepers. You make the 'full approach' — like the metaphor of forming a link to the king — of engaging in the path of means and the path of liberation through the two stages of development and completion.[74]

Secretly, the means is the indivisible unity of primordially pure space and spontaneously present awareness, which itself is the basic nature of your own mind and all phenomena. The meaning of this is manifest in mudra form as the great Padma Vajradhara, Tsokye Dorje Chang, the symbol, who is all the Three Roots condensed into one. He is the self-existing wheel of sporting in great bliss, and through

his profound path of the essence yoga of undivided development and completion, you reach 'accomplishment' of unchanging coemergent wisdom — like the metaphor of accomplishing the desired aims after pleasing the king.

Most secretly, the supreme chief of vidyadharas, Powerful Vajra Wrath, Dorje Drakpo Tsal, is the embodiment of all sugatas throughout directions and times, and the single secret accomplished yidam deity who has totally perfected the infinite mandalas displaying the great blazing herukas. Through this practice, and also through the *nyegyu* yogic practice connected with the 'great accomplishment,' you realize the ultimate fruition of the five kayas and wisdoms — like the metaphor of gaining power after personally being installed in the position of the king.[75]

Declaring the Means to Accomplish

This has two parts: brief statement, and detailed explanation

Brief Statement

The *Lamrim Yeshe Nyingpo* root text says:

> Whichever is the case, for the stages of the means to
> accomplish them,༔
> Engage in the preliminaries, the main part, and the
> concluding actions.༔

Regardless of which of these outer, inner, secret or most secret gurus is to be accomplished, for the progressive stages of the means to accomplish them, engage in the training through these three points: first in the preliminaries, the steps of gathering, purifying, abandoning adversity, and creating what is conducive; next in the main part, the yogas of the development stage along with the subsidiary prac-

tices; and finally in the concluding actions, the fulfillment of the activities.

DETAILED EXPLANATION

This has two parts: The means for accomplishing the root mandala, and the means for accomplishing the all-encompassing activities based on the root mandala.[76]

THE MEANS FOR ACCOMPLISHING THE ROOT MANDALA

This has three headings: The preliminaries, the main part, and the concluding actions.

20

THE PRELIMINARIES

This has two parts: The preliminaries for instructions, and the preliminaries for the ritual.

THE PRELIMINARIES FOR INSTRUCTIONS

This has four points: Refuge and bodhichitta, the root of the path; the meditation and recitation of Vajrasattva, the purification of adverse conditions, misdeeds and obscurations; the procedure of mandala offerings, the gathering of conducive conditions and accumulations; and guru yoga, the swift receiving of blessings.

REFUGE AND BODHICHITTA, THE ROOT OF THE PATH

The *Lamrim Yeshe Nyingpo* root text says:

> Having taken refuge and generated bodhichitta,꞉ ...

To engage in these methods that cause accomplishment, first of all take refuge in the special objects and, with a superior motivation, form the resolve for supreme enlightenment. Having done so, you must then gradually engage in the practices. Since these are the basis

or root of the entire Buddhadharma, their meaning has already been explained above in detail. Nevertheless, I shall here mention them briefly.

The cause for taking refuge is renunciation and the altruistic attitude. Reject objects [of refuge] such as incorrect teachers, for example Brahma, and the paths of eternalism and nihilism, as well as the persons who adhere to such paths. The objects that are in many ways their superiors are: the Three Jewels, in general; the Three Roots, in particular; and the vajra master who embodies them all.

The ones [taking refuge] in these objects are all mother sentient beings filling the sky, headed by yourself. The time of doing so is until attaining enlightenment. The way to do it is with the deep devotion of complete surrender. The way of visualization and chanting is to follow what is taught in the respective sadhana texts. Taking refuge while upholding the duality of objects and refuge-seeker is the relative causal refuge. Realizing that the objects and the refuge-seeker are nondual — through recognizing that mind essence, which is primordially and by nature utterly pure and endowed with the three wisdom aspects, is also spontaneously perfected as the Three Jewels and Three Roots — is the ultimate resultant refuge.[77] The *Accomplishment of Wisdom* mentions:

> Since mind, purified, endowed, and free, is the Buddha,[78]
> The Dharma, unchanging and flawless,
> And the Sangha of spontaneously perfected qualities,
> Your mind is itself the supreme.

Generating bodhichitta is, in short, to combine compassion as the support and bodhichitta as the supported, and thereby compose yourself in the relative aspiration and application, as well as in the ultimate basic state of luminous dharmadhatu totally beyond mental constructs.[79] All the key points are complete within this. The *Nirvana Sutra* states:

There are two types of bodhichitta
Through the division into conventional and ultimate.

THE MEDITATION AND RECITATION OF VAJRASATTVA, THE PURIFICATION OF ADVERSE CONDITIONS, MISDEEDS AND OBSCURATIONS

The *Lamrim Yeshe Nyingpo* root text says:

With remorse for misdeeds and failings,ꞏ
The single hindrance to the arising of experience, realization, and good qualities,ꞏ
Take Vajrasattva as your refuge, visualize the deity, recite the mantra,ꞏ
And purify your being fully by means of deep-felt apology and resolution.ꞏ

In general, huge amounts of the two obscurations along with their habitual tendencies have been gathered since beginningless time. Their presence within the stream-of-being of an ordinary person creates a hindrance for liberation and the state of omniscience.[80] In particular, the single obstruction for the wisdom of experience and realization of the main part of the path to genuinely arise, consists of the misdeeds and the failings of transgressing vows, which we have accumulated in the past. With deep remorse and regret for all these, take one-pointedly refuge, as the superior remedy to purity them, in the transcendent perfect conqueror Vajrasattva, indivisible from your master. You should visualize the bodily form of the deity in connection with whichever outer, inner or innermost practice is suitable.[81] Then recite the essence *guhya-mantra* with the hundred syllables together with the visualized projection and dissolution, including the downpour and purification with nectar.[82] By means of deep-felt apology for misdeeds and failings formerly done, and the resolution not

to repeat them in the future, you will thereby cleanse and purify your stream-of-being fully. The *Sutra Declaring the Four Qualities* says:

> Maitreya, a bodhisattva who possesses four qualities will overcome all misdeeds created and accumulated in the past. What are these four? They are the following: The constant application of remorse, the constant application of the remedy, the power of mending, and the power of the support.

Accordingly, the four powers must be complete to [remove] misdeeds through apology.[83] Then, a single genuine apology will purify your mountain of evil deeds, even if it is as huge as Mount Sumeru. A sutra mentions this:

> The one who has committed despicable misdeeds
> For numerous aeons,
> Will be able to purify all of them
> By fully apologizing just once.

In this context, the 'power of the support' means Guru Vajrasattva who is the support for the apology. It also means the support for your stream-of-being by means of taking refuge and not forsaking the awakened mind, with one-pointed devotion to him. Here that is included within the thought, "Please purify the misdeeds and obscurations of myself and others!" You must also keep the meaning of the mantra in mind. The mantra's meaning is in the words of supplication and invoking his heart-samaya, beginning with "Vajrasattva, please uphold your samaya!" and so forth.[84]

The power of the constantly applied remedy is to engage in virtue as the antidote against nonvirtue. In this case, it is the key points held in mind: visualizing the deity, reciting the mantra, and washing away misdeeds and obscurations.

The power of remorse is to feel regret for what you have done, while the power of mending, or turning away, is the attitude of reso-

lution against repeating such actions. These two powers are included within the words of apology, in both poetry and prose, at the end of the recitation, beginning with "Due to my ignorance," and so forth.[85]

Even if you don't chant these lines, it is the nature of things that you will not give rise to the attitude of apology without feeling remorse and regret, and that as soon as feeling sincere remorse, the attitude of resolution arises spontaneously through recognizing the negative consequences.

This practice is the inner cleansing according to the Unexcelled Secret Mantra, so it is extremely appropriate to begin with purification.[86] It is generally taught that the benefits of this meditation and recitation are boundless, as the *Tantra of Realization in Three Words* mentions:

> To meditate on Vajrasattva
> And fully recite the mantra as well
> Will purify all misdeeds
> And make you equal to Vajrasattva.

The *Tantra of the Song of Vajrasattva* declares:

> The self-existing essence [mantra] in one hundred syllables,
> The source of all buddhas,
> Defeats all violations and breaches.

The *Tantra of Immaculate Apology* says:

> If you recite this mantra 108 times, in the same session, you will mend all violations and breaches, and be liberated from the three lower realms.

Thus it is taught in vast detail.

The Procedure of Mandala Offerings, the Gathering of Conducive Conditions and Accumulations

The *Lamrim Yeshe Nyingpo* root text says:

> Offer in the outer and inner ways, to the ocean of the Three Roots, the vessel and its contents,꞉
> The aggregates, elements, sense-sources, and self-existing bodhichitta,꞉
> As a sky treasury, an offering cloud permeating space.꞉

Noble Nagarjuna said:

> Crops of the same type as the seeds
> Appear from seeds such as these.
> How can any intelligent person prove
> That there are crops without seeds?

In the same way, all phenomena possess verifiably a connection between cause and effect. With the view of the indivisible two truths as the basis, create the causes by perfecting the two accumulations in combination, and the results of the dharmakaya and rupakayas will appear. The *Precious Garland* mentions this:

> King, the rupakayas, in short,
> Result from the accumulation of merit;
> The dharmakaya, in short,
> Is born from the king-like accumulation of wisdom.

In accordance with these statements, the accumulation of wisdom comprised of shamatha and vipashyana is the conducive cause for attaining the ultimate dharmakaya of fruition, and this depends upon gathering the accumulation of merit.[87] Although there are countless methods to gather merit, such as the paramitas of generosity and so

forth, no method is superior to the mandala offering in being both simple and effective. Therefore exert yourself in that.

The object to which you offer, called the 'mandala of accomplishment,' is the infinite ocean of the Three Roots, which you imagine to be vividly present as if in person, as a mandala that pervades all of space.[88]

The articles you offer, called the 'offering mandala,' should be arranged cleanly, correctly, and abundantly, according to the visual transmission, as a support for your visualization.[89] The outer way is to [imagine] the mighty golden base supporting Mount Sumeru, the four continents, the sun and the moon, and so forth — the vessel-like world completely filled with its contents, which are an inconceivable mass of the luxuries of gods and men.

The inner way is to imagine your body as the spontaneously present mandala consisting of the five aggregates, the five elements, and the six sense-sources — the skin being the golden base, blood the scented water, the spine Mount Sumeru, the four limbs the four continents, the right and left channels the sun and the moon, bodhichitta being the luxuries of gods and men, and so forth — thus imagining your own body as the precious reservoir of the world and its contents of beings.

The innermost way is [to make the offerings that are] spontaneously present, imagining that the golden base is the all-ground that is the basic material for both samsara and nirvana. The scented sprinkling-water is this [all-ground] indivisible from bodhichitta. Mount Sumeru is the precious bodhichitta of naturally aware self-existing luminosity from which arise the four immeasurables, the four joys, and the four wisdoms as the four continents. The sun and moon are indivisible means and knowledge.

In short, within the field of dharmadhatu, which by nature is utterly pure since the beginning, like the surface of a mirror, are the totally unobstructed expressions that are the play of the naturally aware self-existing wakefulness and unchanging great bliss, like the

reflections in a mirror. Imagine this to be an immense offering cloud permeating space to its limits, which is magically conjured through the power of the aspiration of the bodhisattva Sky Treasury, and offer it within the state of threefold purity.[90]

These outer, inner and innermost ways are the accumulation of merit from the perspective of presenting cloud banks of offerings, and the accumulation of wisdom from the perspective of embracing them with the knowledge beyond reference point.

Although such a mandala offering consists of little [actual] material, you will gain boundless merit by multiplying it using the special means of visualization, specialty and intent.[91] As is said:

> The Muni [proclaimed that] these transcendent virtues
> [paramitas]
> Are attained through mandala offerings.
> This sublime mansion of the sugatas,
> Offered with many physical deeds,
> Will result in rebirth in a royal family
> Possessing a golden color,
> Being free from all kinds of sickness,
> Beautiful like the radiant moon,
> With the unique stature of gods and men,
> And with abundant wealth and gold.

Kamalashila declared:[92]

> The merit of offering the four continents
> Pacifies the four Maras without exception.
> The merit of offering the subcontinents
> Imbues you with the four immeasurables.
> By offering the seven precious possessions[93]
> You achieve the seven riches of noble beings.[94]
> Through the merit of offering the precious vase
> You will have inexhaustible wealth.

The merit of offering the sun and the moon
Will illuminate the view and meditation in your mind.
By the merit of offering the great jewel
You will attain self-existing wisdom.
By offering a single sixfold mandala
The accumulation of merit is inconceivable.

Guru Yoga, the Swift Receiving of Blessings

The *Lamrim Yeshe Nyingpo* root text says:

> Especially, the basis for blessings and for all the siddhis༔
> Is guru yoga; so focus on the key point of devotion.༔
> Gather the accumulations, make supplications, and receive the four empowerments.༔
> Mingle your minds into one and sustain the natural face of realization.༔

Now follows what is exceedingly more important on this path of Mantra than even the ways of gathering and purifying [just described].[95] The basis for quickly receiving the blessings within your stream-of-being, and for all the supreme and common siddhis, is exclusively your root guru who possesses the threefold kindness.[96] Therefore, exert yourself in bringing him into your practice, with the firm understanding that he is definitely the embodiment of the Precious Ones of all times and directions.

That is to say, first of all, recall his immense kindness and thereby focus on the key point of devotion, seeing whatever he does as excellent. Having grown familiar with that, train then in being able to instantly transform ordinary perception through sincere and uncontrived devotion.

The way to do so is to begin with visualizing the object or support according to your particular guidance manual. Gather the accumula-

tions by means of any suitable version of the general seven branches or the special eightfold or tenfold daily apology.[97] With deep-felt faith and respect, make repeated supplications to the root and lineage masters.[98] At the end, receive the blessings for the wisdoms of the four path empowerments in the manner of the emanation and dissolving of rays of light. Through the power of devotion, let the guru melt into light and dissolve into yourself. Mingle his mind of pure original wakefulness and your own mind indivisibly into one, like pouring water into water. Then, rest in meditation by freely and effortlessly sustaining the great unbiased experience which is the nature of realization.

I will now expand slightly on the meaning of that. To quote the master Bhavideva:[99]

> Why is this? Because it is taught that the siddhi of a vajra-
> holder
> Depends upon following a master.

All the accomplishments of Vajrayana result from following a sublime master; not from any other way. It is therefore necessary to embark on the path of guru yoga. The *Vajra Mirror* explains:

> The vajra being, the chief of the mandala,
> Is the guru who equals all buddhas.

Therefore, whether this root guru is an ordinary person or a noble being you must still regard him as a buddha in person. In fact, by supplicating a single tathagata you supplicate them all, and since the size of the benefit depends upon the degree of devotion in your attitude, you should regard him as the embodiment of all the Precious Ones of the ten directions. Furthermore, for ourselves, his kindness far exceeds that of all the buddhas. Why is this? In this situation, when we lack the fortune to behold the countenance of the Buddha in person and to hear his voice, our master acts as the ruling factor for

the Buddha's activity reaching into our stream-of-being. This kindness of connecting us to [the experience of] seeing the face of the Dharmakaya Buddha is inconceivable and definitely superior to the kindness of all other buddhas. This is also described in the *Sutra of Immaculate Space*:

> Ananda, the tathagatas do not appear to all sentient beings, but they teach the Dharma and plant the seeds of liberation by appearing as spiritual teachers. Therefore, regard a spiritual teacher as superior to all tathagatas.

Within the vehicle of Mantra, in particular, a vajra master acts for the welfare of beings in the manner of introducing us, in his footsteps, to the mandala deities of his Body, Speech and Mind. Therefore, to either disrespect or honor a vajra master is to do so towards the mandala circle, and thus he is either a far greater risk or advantage.

As for visualizing the object of supplication, there is in actuality no difference between inviting him from some other place, as in the case of the wisdom being, and imagining him in the way of calling the memory of him to mind. A sutra mentions:

> The Victorious One is present before
> And always bestows his blessings upon
> The one who brings him to mind.

The seven branches of gathering the accumulations, along with their benefits, are taught repeatedly in the sutras in varying degrees of detail. The *Sutra Requested by Shri Gupta* mentions:

> Whoever turns to the buddhas of the ten directions
> And salutes by joining the palms of his hands,
> Or likewise honors them,
> Rejoices in their merits,
> Apologizes for evil deeds,

Requests and beseeches them —
The mass of such merit
Will constantly fill space.

The eight branches are mentioned in Buddhaguhya's *Progressive Stages of the Path* by this quote:

Adhere to the way of the eight branches, and ...

The *Root Verses of Daily Apology* by Lilavajra describe the meaning of that:

Having invited the victorious ones and their retinues,
To the guru who resides as their essence,
Make homage, take refuge, present offerings and apology,
Rejoice, generate bodhichitta, offer your body,
And make dedications towards the great enlightenment.

In his *Activity Manual* you find:

Vajra master, glorious buddha, ...[100]

The request not to pass into nirvana and [beseeching] to turn the Wheel of the Dharma do not occur in this context. This is because it is accepted that since the teacher of Mantra is endowed with the five certainties he doesn't appear to pass into nirvana. Similarly, since he teaches throughout the timelessness of the three times, he does not depend upon being beseeched [to teach]. Consequently, in this extraordinary context, these two are not necessary. There are then eight branches when refuge, bodhichitta, and the body offering are added in their place.[101] Ten branches do appear in *Kabgye Yongdzog* and in several *Heart Sadhanas* from old termas, but in general there are ten when, in addition to the six, you distinguish separately the invitation, request to take seat, dedication, and aspiration.[102] Dreading the exces-

sive use of words, I will here not elaborate further on their visualizations.

The objects to whom you make these supplications are: the streams of the mind transmission of the victorious ones, the sign transmission of the vidyadharas, and the oral transmission of noble masters. In addition to these, in the context of terma, the streams of the three [transmissions] of 'compassionate blessings,' of 'dakini mandate,' and also of 'empowered aspiration' are contained within the incarnated tertön himself.[103] Therefore, recognize that root and lineage vidyadhara masters are the essence of all the Three Jewels and Roots throughout all directions and times without exception.

The ones who make the supplications are all sentient beings equal to space, headed by yourself.[104] The way to supplicate is to do so with a deep-felt, earnest devotion that surrenders all hopes and aims. You do so after having resolved that all these root and lineage masters are free of faults, endowed with all perfect qualities, and are the source of fulfilling all wishes. The purpose is to pacify obstacles, and to quickly attain the common siddhis, in general, and the supreme siddhi, in particular, after receiving the blessings of great original wakefulness within your stream-of-being.

The benefits of training in guru yoga are mentioned in the *Precious Assemblage Tantra*:

> Compared to visualizing the form of 100,000 deities
> Throughout 100,000 aeons,
> It is far superior to remember the guru for a moment,
> Since the merit of that is boundless.

This is taught in all the innumerable tantric scriptures of both the Sarma and Nyingma schools.

THE PRELIMINARIES FOR THE RITUAL

This has two parts: Removing adverse conditions, and creating conducive conditions.

REMOVING ADVERSE CONDITIONS

This has two points: Dispelling obstructing forces, and visualizing the protection circle.

DISPELLING OBSTRUCTING FORCES

The *Lamrim Yeshe Nyingpo* root text says:

> To the hordes of obstructing forces, who by nature do not exist but appear as such,꞉
> Give the torma, the command, and expel them forcefully.꞉

As is said:

> Obstructers are conceptual thinking
> So obstructers arise from your own mind.

The hordes of 80,000 kinds of obstructing forces who try to harm or injure you, your retinue, belongings, and other practitioners, originally and by nature have no concrete existence.[105] However, they appear as having concrete attributes because of your own disturbed thoughts manifesting externally.[106] While possessing the pride that you are the heruka, give them the arranged torma as a gift, consecrating it to be an inexhaustible amount of desirable enjoyments by means of mantra and mudra.[107] Then, using the words of truth issue them the command: "Go elsewhere without harm!" And finally, threaten, banish and chase them out, thus expelling many miles away all the vicious forces who are not satisfied with the gift and don't lis-

ten to peaceful words. To do so, you use forceful mantras and shower the obstructers with blazing fire, weapons and tiny wrathful deities.[108]

VISUALIZING THE PROTECTION CIRCLE

The *Lamrim Yeshe Nyingpo* root text says:

> Guard against obstacles with the vajra enclosure, the attributes, the mass of fire,:
> And with your three doors as deity, mantra and the natural state.:

As in the metaphor of locking the door after having chased out the thief, in order to ensure that no obstacles re-enter after having expelled the obstructing forces, there is the visualization of the protection circle in five parts.[109]

First, imagine that the rays of light radiating from yourself as Vajra Anger[110] become a vajra castle, invincible and indestructible like the mighty iron walls of the king's palace — a macrodome with the vajra ground below, vajra enclosure in between, the vajra dome and canopy above, and filled with a mesh of vajras outside the enclosure and dome.

Second, on the outside of this, imagine that a five-layered sequential dome of a countless number of the five attributes that comprise the buddha-families — wheels, vajras, jewels, lotus flowers, and swords — shining and steadfast, fill all directions, above and below, cardinal and intermediate.

Third, imagine that the flames of fire produced therefrom, endowed with the colors of the five wisdoms, totally ablaze like the mass of fire at the end of the aeon, make it impossible for interferences to even approach, just like flies [won't come] near the blacksmith's fire pit.

Fourth, recognize as a fact that the three doors of yourself and others are primordially deity, mantra and the natural state of original

wakefulness. That is the great protection circle that is naturally and spontaneously present. As the *Assemblage of Sugatas* mentions:

> Within the state in which everything is kayas and wisdoms,༔
> There is nothing to conceive of as 'obstructer.'༔
> There is no object to protect and no act of protecting.༔

Fifth, the *Commentary on the [Essence of] Secrets* says:

> Suppress the king of obstructers, conceptual thinking,
> With the king of boundary lines, thoughtfree wakefulness.

Accordingly, embrace everything with the view of thatness. Recognize that the object interfered with, the act of interfering, and the obstacle, are by nature unfindable, being the great equal openness of primordial purity. This is the supreme of all protections since emptiness cannot harm emptiness. The Great Master [Padmasambhava] said:

> When the defilement of conceptual mind is purified༔
> There is not even the name 'obstructer.'༔

The purpose is, moreover, stated in the *Galtreng*:

> Though in essence there is neither self nor other,
> A novice practitioner should definitely
> Set down the boundary line
> In order to clear away obstacles for the training in samadhi.

CREATING CONDUCIVE CONDITIONS

This has two parts: showering down the resplendence, and consecrating the offering articles.

SHOWERING DOWN THE RESPLENDENCE

The *Lamrim Yeshe Nyingpo* root text says:

> Clear away the concepts of concreteness by fully
> showering down꞉
> The resplendence of wisdom into yourself, the dwelling
> place and the articles.꞉

Having removed the adverse conditions for practice, the chief conducive conditions are to sanctify the world and beings as the wisdom mandala. To do so, that which sanctifies is great resplendence, the majestic brilliance of the wisdom deity's five-fold qualities of fruition. The objects being sanctified are you, the practitioner; the dwelling place; and the sadhana articles. The way of sanctifying is with deep-felt devotion, mantras and samadhi, and with the burning of special mixed incense in the preta-fire."[111] Invoke with the sound of the hand-drum and the like, and thus fully shower down the resplendence of the deities invoked to fill the sky, like an opened sesame-pod."[112] They dissolve into yourself, the dwelling and the [offering] articles. All concepts of concreteness, the impure experience of duality, thus dawn as the great wisdom play of all-encompassing purity. The *Galtreng* describes this:

> By uttering mantra and with the mudra that gathers the light,
> Shower down the resplendence of the fivefold fruition."[113]

CONSECRATING THE OFFERING ARTICLES

The *Lamrim Yeshe Nyingpo* root text says:

> Increase the outer, inner and secret offerings into
> enjoyments of great bliss꞉
> With samadhi, music, mantras, and mudras.꞉"[114]

Following the showering of resplendence, the *Galpo Tantra* says:

By conceiving of dharmadhatu beyond focus,
Consecrate everything perfectly
Through the power of giving endowed with wisdom.[115]

Accordingly, at the beginning of consecrating the offering articles, cleanse all the defects of fixating on impure duality. This is done by means of burning, scattering and flushing with the manifest fire, wind and water that are the natural expression of original wakefulness. Then purify the articles clung to as being ordinary into being unconstructed emptiness.

As the outer offerings, at the outset of [uttering] the first-names for the various forms of exquisite sense pleasures, imagine an infinite offering-cloud, filling up the expanse of space.[116] This cloud emanates, from each of the atoms of the offerings, goddesses equal in number to all the atoms in existence, holding up their respective offering articles — the five general enjoyments such as divine flowers, the five self-existing samaya articles such as the *pushpe* of the five sense-organs, and the five sense pleasures such as vajra form.[117]

As the inner offerings, for each of the three — amrita, rakta and torma — purify the ordinary fixation on their attributes of concreteness by means of the application of fire, wind, seed-syllables and so forth. Acknowledge them to be the nectar of indivisible samaya being and wisdom being, the mass of unconditioned sense pleasures, and the unattached ocean of the great redness. By increasing further and further, expand them into being an offering cloud that fills space.

As the secret offerings, first there is the offering of deliverance into nondual dharmadhatu of the dualistic erroneous concepts. Then there is the offering of joining into union the sense object, faculty and consciousness, as well as means and knowledge. Next is the offering of superior samadhi — [recognizing] that the world is a pure realm and its contents gods and goddesses, and thus that all perception and activity are no other than offering mudras. Finally there is the offering of wisdom display — that any possible amount of offering articles

are included within the display of the great original wakefulness of your mind essence. In all of these cases, however, the offering articles are the samaya mudra; the utterance of their respective mantras is the dharma mudra; the application is the karma mudra; the visualization is the wisdom mudra; and the recognition of all of them as being the magical display of original wakefulness, the expression of the innate nature manifesting in any possible way, is the *mahamudra*. While possessing all these [aspects], perform the consecration by multiplying the cloud mass of offerings, the nature of great bliss, into being a wishfulfilling source of sense pleasures in the direct experience of all the mandala deities.

✽

These preliminary parts can be connected with the three aspects of purification, perfection, and ripening, which are explained in the following way.

While you are spinning in samsara, they purify and protect against the objects to be purified — the defects of the birth place when entering a particular preferred state of existence, as well as the adverse conditions for a future birth place, body, and enjoyments. These practices also purify the favorable conditions — the gathering of the 'karma that is conducive to merit.'"[118] As for the main part, the result of purification, they vanquish the four Maras who obstruct the deeds of a buddha; they gather the two accumulations; and they perfect the fruition by facilitating being empowered with the great rays of light, realizing the samadhi that fully cultivates the buddhafield, and so forth. These preliminary aspects, the means to purify, are explained as being the factors that ripen the completion stage, in that they are the wonderful methods to cut through the hindrances and side-tracks of nadis, pranas and bindus, and to develop the power of experience and realization.

21

THE MAIN PART

This second major topic has two parts: Explanation of the root yoga, and of its specific subsidiary parts.

EXPLANATION OF THE ROOT YOGA

This has four parts:

1. the cause, erecting the structure of the three samadhis;
2. the effect, visualizing the mandala of the support and the supported;
3. explaining the three aspects of vivid presence, stable pride, and recollection of pure symbolism;
4. explaining the instruction on the four stakes to bind the life-force.

THE CAUSE, ERECTING THE STRUCTURE OF THE THREE SAMADHIS

This has two points: brief statement together with the pure meaning, and detailed explanation.

BRIEF STATEMENT TOGETHER WITH THE PURE MEANING

The *Lamrim Yeshe Nyingpo* root text says:

> For the main part, there are the profound and vast samadhis ꞉
> That purify the manner of dying, bardo, and rebirth. ꞉

At the beginning of visualizing the mandala of the 'support and the supported' of the main part of the sadhana, the objects to be purified are the states of dying, bardo and rebirth of sentient beings.[119] Corresponding to their gradual occurrence, the means to purify are the trainings in the three profound and vast samadhis of suchness, illumination, and seed-syllable. The result of being purified is the forming of the coincidence for being able to accomplish the three kayas. Buddhaguhya describes this in his *Progressive Stages of the Path*:

> Due to the way the stages of becoming are ripened,
> Five branches of involvement are defined.[120]
> Since all these in actuality are self-awareness,
> While death is the ultimate truth
> Rebirth and the intermediate is the relative.
> The three stages of being reborn are the nondual nature.

DETAILED EXPLANATION

This has three parts: The samadhi of suchness, the samadhi of illumination, and the seed-samadhi.

THE SAMADHI OF SUCHNESS

The *Lamrim Yeshe Nyingpo* root text says:

For the great emptiness space of suchness that is pure
like the sky,꞉
Rest evenly in this space of the indivisible two truths.꞉

For the suchness samadhi of great emptiness, the object to be purified is the brief remaining in the state of unobscured and nonconceptual empty cognizance at the end of the outer and inner dissolution stages, at the time of dying.[121] For all beings who fail to recognize that the state of death is dharmakaya luminosity, this remaining reverses again.[122]

As for the means to purify, since all phenomena comprised of samsara and nirvana are none other than mind and since this mind as well cannot be established as a concrete entity, the basic state of all things is a suchness that is originally free from all kinds of constructed limitations and pure like the sky. Therefore, rest evenly, without fabrication, in this naturally luminous space, the superior dharmakaya of the indivisible two truths. It is called thus because it cannot be divided up into good and evil by holding the concept of an ultimate and a relative truth.[123]

How does this become the path? In the sense of being nonconceptual emptiness, both the luminosity of death and the dharmakaya of fruition are alike. Therefore, after training in it [the samadhi of suchness], assume the pride of connecting the ground with the fruition, thinking, "The purity of the death state is dharmakaya!" Downwardly, this training cleanses the samsaric defilement of the death state, and purifies the view of eternalism and the Formless Realms. Upwardly, it perfects the fruition by nourishing the seed-potential for realizing the dharmakaya of unconstructed wakefulness. In between, it functions as the ripening of the completion stage of the higher paths because it lays the basis for the true luminosity to dawn within your stream-of-being.[124]

THE SAMADHI OF ILLUMINATION

The *Lamrim Yeshe Nyingpo* root text says:

> Emanate the magic of compassion, an all-illuminating cloud of awareness,꞉
> Filling the space, vivid yet without fixation.꞉

For the illuminating samadhi of magical compassion, the object to be purified is the reverse stages of the three experiences of dualistic mind occurring through the incidence of the karmic wind and the extremely subtle and unnoticeable bardo body endowed with all sense faculties.[125] These appear, flickering and evanescent like in a dream, because of failing to recognize as a magical illusion the self-display of the five wisdoms manifesting in the forms of colors, spheres and clusters, within the spontaneously present luminosity of sambhogakaya, which is like a cloudless sky.

As for the means to purify, emanate the magic of compassion as the natural expression of intrinsic awareness, like a cloud, for all beings who don't realize their nature. That is to say, emanate everywhere, filling the entirety of space without partiality, a compassion that is vividly manifest yet without fixation on its identity. An analogy is the clouds and rainbows that are distinctly visible on a clear sky; they don't possess any reality apart from being the magical display of space.

How does that become the path? From the aspect of appearing as magical illusion, both the bardo and sambhogakaya are alike. Therefore, assume the pride of purity and perfection during post-meditation, thinking, "The purity of the bardo state is sambhogakaya!"

Training in this way clears the bardo existence and purifies the view of nihilism and the Realms of Form. It perfects the fruition by nourishing the seed-potential for realizing the magical sambhogakaya adorned with the major and minor marks. It also functions as the ripening of the completion stage because it lays the basis for great com-

passion, the cause of emerging in a wisdom body, to dawn within your stream-of-being.[126]

THE SEED-SAMADHI

The *Lamrim Yeshe Nyingpo* root text says:

> The single mudra in the manner of a subtle syllable ༔
> Is the causal seed which produces everything. ༔
> Keep this changeless wisdom essence, manifest in space, ༔
> One-pointedly in mind and bring its vivid presence to perfection. ༔

As for the seed-samadhi, the object to be purified is the prana-mind of the bardo existence when it is about to enter the next life, due to the condition of craving towards a specific place of rebirth.[127]

As for the means to purify, visualize and magically conjure the entire mandala in the manner of the single form of the deity and of the subtle seed-syllable, and train in all of that having the nature of bliss, clarity and emptiness. Training in this way creates the cause for experiencing the entire mandala as having the nature of a magically manifesting emptiness that is blissful and radiant. This causal seed [syllable] is the natural expression of the unity of emptiness and compassion, which is the wisdom essence that doesn't change into anything other than being natural awareness. Visualize the syllable as the HUNG, HRIH or the like, appearing in an instant within the space devoid of both perceiver and perceived. Focus your attention one-pointedly without being distracted by anything else, and bring its vivid presence to perfection.[128]

That is to say, train in perfecting eight characteristics: the four measures of clarity, which are distinct, alive, vibrant and vivid; and the four measures of steadiness, which are unmoving, unchanging, utterly unchangeable, and yet totally flexible.[129]

How does that become the path? This [seed-samadhi] is the cause of developing the entire mandala, just as the prana-mind that is about to enter a samsaric birth place forms the cause for the following existence. Likewise, the nirmanakayas of buddhahood also show themselves as variegated magical displays of rupakayas for the welfare of those to be influenced. Since these three are alike in this respect, assume the pride that "The basic purity of rebirth is nirmanakaya!"[130]

Training in this way clears the state of entering a birth place and purifies the Realms of Desire. It perfects the fruition by nourishing the seed-potential for the state of liberation to be able to actualize the nirmanakayas that manifest to influence beings in any necessary way. It functions as the ripening of the completion stage because it lays the basis for the ability to manifest in the form of the wisdom deity that results from bliss and prana-mind.[131] The *Progressive Stages of the Path* describes these stages:

> Being empty, it is always devoid of attributes,
> And free from the clinging to the notion of self.
> Therefore, the suchness upon seeing this
> Forms the basis for the arising of compassion.
> Though the order may change, this is definitely so.

The Effect, Visualizing the Mandala of the Support and the Supported

This has two parts: visualizing the support, the celestial palace, and visualizing the supported, the deities.

Visualizing the Support, the Celestial Palace

The *Lamrim Yeshe Nyingpo* root text says:

> From it radiates glowing light which purifies clinging to concreteness. ༔
> Upon the gradually layered elements, within the expanse of the five consorts, ༔
> Visualize the external world as the great realms of the peaceful and wrathful ones, ༔
> Such as the delightful palace of Glorious Heruka ༔
> As well as the vajra protection circle, charnel grounds and surroundings, ༔
> And the seat of lotus, sun, moon, haughty spirit, and so forth. ༔

The effect, visualizing the mandala of the support and the supported, has the following general sequence. The purpose is to purify the clinging to the gradual forming of the content-like beings after the vessel-like world is formed. Since the realm in which all tathagatas awaken is the realm of their natural experience free from all obscurations, and since at the time of the higher paths you first purify the coarse body and nadi-elements and then gradually control and purify the more subtle speech and pranas and then the mind and bindus, there is a definite sequence of the support and what is supported. For this reason, you must first visualize the mandala that is the support, and this is done in conformity with the gradual way in which the world is formed in the impure state. The *Galtreng* describes this:

> Visualize the gradual layers and the palace
> In the manner in which the worlds gradually appear.

How do you visualize this? Imagine that the seed-syllable remaining in the middle of space radiates immense glowing rays of light, in the form of fire, wind, and water, which purify all types of clinging to the concreteness of a world and beings, which then become emptiness. The training in emptiness at the time of the previous

samadhi of suchness was to purify the inner fixating thoughts, while this [samadhi] is for the specific purpose of purifying the objects of form. Therefore, there is no redundancy.

Next, the objects to be purified are, first, the element of space, which forms the basis for the vessel-like world to be formed and the place for sentient beings to take birth; second, the primary cause for this creation, which is the all-doing mind itself; and finally, they are the particular habitual tendencies accumulated as the beings' common karma which, when clung to in their minds, ripen into their shared experience of objects and thus form the mandalas of the four elements together with Mount Sumeru.

The method for purifying is to visualize the seed-syllable gradually emanating the syllables. From these, within the space of the source-of-dharmas, gradually visualize the layered four elements of wind, fire, water, and earth, together with their enclosure. The *Magical Display* describes this:

> The outer elements as the consorts and so forth
> Are the nonduality of means and knowledge.[132]
> Steadiness is Vajra Lochana,
> Liquidity is the goddess Mamaki,
> Maturation and burning is Pandara Vasini,
> Lightness and motility is the expanse of Tara,
> And bright empty space is Samantabhadri.

In this way, to assume the pride of thinking, "The five elements are the five consorts!" will ensure that, as the result of purification, they are purified into being dharmadhatu, the realm in which all buddhas awaken and which has the nature of the five female consorts.

In this way, you are to visualize the celestial palace within the spacious expanse of the five elements, the nature of which is the five consorts. The objects to be purified are the concepts that cling to the items enjoyed in connection with a sentient being's life — homeland, house, possessions, and so forth.

The means to purify is to imagine that from the syllable BHRUM, the essence of Vairochana, appears the peaceful celestial palace of great liberation, or, for the wrathful [deities], the utterly delightful sporting charnel ground that is the Great Glorious Heruka's palace of supreme secret.[133] Visualize the base below, the enclosures on the sides, the dome above, the gates, portals, distinctive ornamentation, and so forth. Outside of these is the vajra protection circle and the landscape of the eight great self-existing charnel grounds. Assume the pride that this is the realm of the celestial palace at the time of fruition.[134] By doing so, the result of purification is to actualize the abode of buddhahood, the secret great delight of the bhaga of the five vajra queens that has the nature of unconstructed dharmadhatu.

At the time of the path, the gradually layered elements together with Mount Sumeru are the five nadi-wheels and the central channel. The substructure below the celestial palace, consisting of the vajra cross, lotus and sun, are the pranas and essential elements abiding in the center of these nadi-wheels. The celestial palace is the blissful quality of empty and cognizant mind, intermingled as one taste with all these. Fully training yourself in visualizing this will make the nadis, pranas and bindus pliant and manageable, and will function as the ripening of the higher paths, because it lays the basis for the special wisdom.

The objects to be purified in these [steps] are the concepts of the places in which sentient beings take rebirth: the lotus of the mother as well as the semen and blood of the parents, the heat and moisture and so forth. The means to purify these concepts is to train in visualizing the seat consisting of the lotus, sun and moon, in the case of the peaceful; and of the lotus, sun, haughty spirit, animal, and so forth, in the case of the wrathful.[135] The result of such purification is the manifestation of the qualities of the rupakayas of buddhahood, in conformity with the symbolized meaning of these seats, such as nonattachment, luminosity, and so forth.[136]

At the time of the path, the lotus is the nadi-wheels, the sun is the *tummo* fire, the moon is the syllable HANG at the crown of the head; and thus they are the melting bliss of the blazing and dripping. Alternatively, the lotus, sun, and moon can respectively be the lotus of the *prajna* maiden in the center of which dwells the sun of bodhichitta stabilized by the *kunda* of the male consort. Training yourself in visualizing this will function as the ripening [of the higher paths] because it lays the basis for the tummo at the time of the completion stage and for attaining the unchanging great bliss by means of the mudra activity.

To summarize, the objects to be purified are the ordinary experiences of this world comprised of the outer vessel. The means to purify is to visualize the boundless and immeasurable great realms of the peaceful and wrathful ones densely arrayed with adornments. The result of such purification is to achieve mastery over the buddhas' realm of natural experience, which is beyond center and limits.

VISUALIZING THE SUPPORTED, THE DEITIES

This has three points: brief statement, detailed explanation, and a concluding summary.

BRIEF STATEMENT

The *Lamrim Yeshe Nyingpo* root text says:

> For the habitual patterns comprised of the inner
> inhabitants' four types of rebirth,ꔷ
> The procedures of training in the visible yet empty
> forms are as follows:ꔷ

After visualizing this celestial palace, the support, comes the training in the mandala of the deity, the supported. Generally speaking, the *Compendium of Vajra Wisdom* says:

Birth is known as conventional truth
While death is called ultimate truth.
This classification of the two ways of explaining
Is taught by distinguishing the two truths.[137]

Accordingly, since the first step is to purify the birth state, the training corresponds to the process of taking birth into samsaric existence. That is to say, the objects to be purified are the coarse habitual tendencies for a body of one of the inner inhabitants [of the outer world], comprised of the four types of rebirth of sentient beings such as womb-birth, and so forth.[138] The means to purify is the training in visualizing the bodily forms of the deities as visible yet naturally nonexistent empty forms, like the moon in water, rainbows, or reflections in a mirror. By doing so, the result of purification will be the direct cause for accomplishing the two rupakayas of buddhahood. The first of these procedures of training in the path is as follows.

DETAILED EXPLANATION.

The *Lamrim Yeshe Nyingpo* root text says:

Manifesting as the resultant from the causal purifies egg birth. ༔
The wisdoms of the fivefold true perfection purify womb birth. ༔
Being instantly present from a mantra purifies birth through warmth. ༔
The deity in completeness by mere recollection purifies miraculous birth. ༔

This has four points: the very extensive development stage corresponding to egg birth, for the complex beginners with dull faculties; the development ritual of 'true perfection' corresponding to womb birth, for the slightly complex people with medium faculties; development through just a mantra corresponding to warmth and moisture

birth, for noncomplex people of sharp faculties; and development as instantaneous perfection corresponding to miraculous birth, for the extremely noncomplex people of the highest faculties. Thus there are four types of rituals for development [of the deity].

FIRST, EGG BIRTH

For the 'twice-born' — taking birth two times, first from the mother's womb and then from the egg — in the general terms of both the Sarma and Nyingma Schools, you begin with visualizing the 'causal vajra-holder' [appearing] from the seed-syllable in the basic form. Due to the incidence of being invoked by the song of melting into the bindu of passion, the 'resultant vajra-holder' manifests therefrom in the form with the fully completed [number of] heads and arms.

Alternatively, in case of the ritual of 'making [others] one's child' or 'making [oneself] another's child' according to the special terminology of the Early Translations, the *Wisdom Peak* says:

> Children as well as a wife
> Have arisen out of samsaric phenomena,
> So this is known as 'making [the tathagata] the child of a sentient being.'[39]

And:

> Just as what appears through the power of buddhahood:
> The skill in the ritual of spontaneous presence
> And the complete aspects of rituals,
> This is known as 'making [oneself] the child of the buddha.'[40]

In the case of the pith instructions according to the tradition of the Sadhana Section,[41] the *Assemblage of Sugatas* says:

> To 'make others one's child' has five points: visualizing the chief figure in union [arising] from the seed-syllable; invoking

> all the sugatas of the ten directions and dissolving them into space; summoning all sentient beings and purifying their obscurations; proclaiming the greatness of nonduality; and emitting [the deities] from space and establishing them within the mandala.[142]

And:

> To 'make oneself another's child' has eight points: the chief figure and consort dissolving and manifesting as the causal seed-syllable; visualizing them in union therefrom; visualizing the syllables from the concepts of the male; lights radiating from the female and supplicating the male; developing the pride of being the *jñana-sattva* by means of dissolving the entire mandala into yourself as the lord with consort; uniting the lord and consort and developing the mandala within space; visualizing the 42 concepts of self as deities and emitting them externally; and inviting and sealing them.[143]

According to the *Mayajala Tantras*, 'making another your own child' means to visualize the chief figure with consort as the deity, followed by entering the union and emanating the cloud of syllables, the mandala of wondrous substance.[144] 'Making oneself another's child' means to purify the clinging to the manifest and the empty aspects by means of the sphere, syllable, attribute, and the fully perfected bodily form through the incidence of invoking the heart samaya, and through the consecration and permission-blessings.[145] These two procedures purify the habitual tendencies for egg birth.[146]

SECOND, WOMB BIRTH

For this there are three rituals — extensive, medium and concise — which have equally complete purpose and meaning. The extensive, the intent of the Mother Tantras, is the visualization as the 'fivefold

true perfection,' *abhisambodhi,* which is connected to the initial stages of entering a womb. About this the *Brilliant Expanse* mentions:

> Entering the womb is the fivefold true perfection.[147]
> The ten months are the ten bhumis.
> Being born is the natural nirmanakaya,
> The identity of the spontaneously present three kayas.[148]

Seeking a body in the bardo is defined as the path of accumulation; reconnecting with a bodily form in the womb as the path of joining; and from entering the womb onwards, through the five stages of *abhisambodhi,* 'true perfection,' as the paths of seeing and of cultivation. As indicated by the "tenth day before the tenth month,"[149] the unified state beyond learning, comprised of the natural nirmanakaya, is the incarnated nirmanakaya; and thus the link between ground, path and fruition is naturally perfected.

Based on these grounds of purification, the first 'true perfection,' *abhisambodhi,* is to visualize the moon disk as the means to purify. As the bases of purification, it has the aggregate of form and the element of space, the body and the all-ground consciousness, while refining and purifying the disturbing emotion of dullness, the white element of the father, and so forth.[150] One utilizes the first wisdom manifest as the nature of descending means, the sixteen joys in the context of the completion stage, which is perfected as the identity of discriminating mind. One then trains in that after transforming it into the moon disc. This is what at the time of fruition matures into the thirty-two major marks of excellence and is 'truly perfected' as mirror-like wisdom.[151]

The second 'true perfection,' *abhisambodhi*, is the sun disc. It has as the bases of purification the aggregate of sensations, the element of earth, and the disturbed mind-consciousness, while refining and purifying stinginess and pride, the red element of the mother, and so forth. One utilizes the second wisdom manifest as the nature of ascending knowledge, in the context of the completion stage. This is

the identity of the coemergent bliss and emptiness that is the perfection of semen and ovum — with the five aggregates, such as forms, multiplied by the four elements as the twenty basics, and the five wisdoms, such as dharmadhatu wisdom, multiplied by the four immeasurables as the path of the twenty aspects of emptiness — which is perfected as bodhichitta. Training in that, after transforming it into the sun disc, is what at the time of fruition matures into the eighty minor marks of excellence and is 'truly perfected' as the wisdom of equality.[152]

The third 'true perfection,' *abhisambodhi*, is the seed together with the attribute. [It has as the bases of purification] the scent-eating perpetuating mind, the bardo consciousness that enters the meeting of semen and ovum, the aggregate of conceptions and the element of fire, the voice and the mind consciousness. It refines and purifies the disturbing emotion of desire, and the bardo consciousness. One utilizes the third wisdom, in the context of the completion stage, which is perfected as the vajra of steadiness,[153] through purifying both semen and ovum in reversal followed by the ceasing of the karmic wind together with its periodic activities. Training in that, after transforming it into the seed together with the attribute, is what at the time of fruition matures into the nature of realizing all dharmas distinctly and is 'truly perfected' as discriminating wisdom.

The fourth 'true perfection,' *abhisambodhi*, is mingling into one taste the seed together with the attribute. [It has as the bases of purification] the mingling into one taste of semen, ovum and consciousness, the aggregate of formations and the element of wind, and the five engaging consciousnesses. It refines and purifies the disturbing emotion of jealousy, the bardo consciousness mingling with the semen and ovum, and so forth. One utilizes the fourth wisdom of all possible things and the identity of the causal vajra-holder that is the perfected functioning of semen, ovum and wind, in the context of the completion stage, which is perfected as the vajra-nature encompassing all knowable things. Training in that, after transforming it into the

single bindu or sphere of light that is the identity of this mingling, is what at the time of fruition matures into the nature of mingling into one taste the deeds of all buddhas and is 'truly perfected' as all-accomplishing wisdom.

The fifth 'true perfection,' *abhisambodhi*, is the completion of the bodily form therefrom. [It has as the bases of purification] the final stages of gestation and the taking of birth, the aggregate of consciousnesses, the element of water, and the fixating on the qualities of the eight aspects of mind consciousness. It refines and purifies the disturbing emotion of anger, and the situation of the complete sense-sources of the reborn body as being a nirmanakaya. One utilizes the fifth wisdom of the utterly liberated fruition, which is the nature of all buddhas as it is. Also utilized is the resultant vajra-holder that is the perfected form within your stream-of-being of the identity of the tathagata, the utterly pure identity of semen, ovum, wind and mind. This is what will mature the completion stage. Training in the bodily form of the deity, with complete ornaments and attire, is what at the time of fruition matures into the identity of being indivisible from the nature of wisdom space free from all obscurations and is 'truly perfected' as dharmadhatu wisdom. As a tantra says:

> The moon is mirror-wisdom while the 'seven of seven' is
> equality.[154]
> The seed of your deity and the attribute is described as the
> discriminating.
> All becoming one is the persevering itself, while the completion
> is pure dharmadhatu.[155]

About the medium version of developing in terms of the fourfold true perfection, the *Galpo Tantra* mentions:

> The first is emptiness and bodhichitta.
> The second is the occurrence of the seed.
> The third is the complete form

While the fourth is the syllable placement.

The meaning of this is to purify the death state, along with the bardo state, by means of emptiness. Visualizing the seed of the deity purifies the perpetuating cause of the birth state, which is the 'scent-eating consciousness' entering in between the semen and ovum. Visualizing the deity's complete form purifies the forming of the body through the progressive ten winds. The placement of the syllables in the three places, and so forth, purifies the state of the senses engaging in sense objects after taking birth. The *Subsequent Assemblage Tantra* also teaches a similar type of visualization through this 'ritual of the four vajras.'

For the concise version of visualization through the 'threefold ritual,' as in the Father Tantras, there are three means of purifying: the sun seat purifies the ovum of the mother, the moon purifies the father's semen, and the seed-syllable descending upon the seat purifies the bardo consciousness. These three purify the meeting of the white and red elements and the consciousness about to enter them. Their transformation into the attribute purifies the five progressive stages of change due to the coupling of father and mother. Sending out and absorbing light rays from the attribute marked with the syllable purify the gradual forming of the aggregates, elements, and sense-sources of the body conceived within the womb through the acts of the five elements: expanding, adhering, maturing, steadying, and accommodating. The full completion of the [deity's] body purifies the completion of the senses and taking birth.

The actual meaning of these three is that it is the attribute that becomes purified into being the identity of the vajra mind of all tathagatas, the syllable into the vajra speech, and the complete bodily form of the deity into the vajra body.

The fruition of being purified is to form the auspicious coincidence for displaying the enlightened deeds: of manifesting as the all-

taming nirmanakaya of all tathagatas, entering the womb of the Vajra Queen, taking birth and so forth.

In this way, the ritual of the fivefold true perfection, the nature of the five wisdoms, purifies the habitual tendencies for womb birth. In this regard, understand that they merely show the primary objects to be purified while they also act as means for purifying the habitual tendencies for the other types of rebirth.

THIRD, BIRTH THROUGH MOISTURE-AND-WARMTH

The bodies of microbes, and so forth, are formed after engaging in craving and grasping for a dwelling place; their bodily form develops from nothing but warmth and moisture. Similarly, the *Self-Arising* mentions two unelaborate types of development stage as the intent of Anu Yoga:

> What is meant by instantaneous engagement?
> It means, without developing, to complete the deities by
> recollecting the essence [mantra].
> What is meant by progressive engagement?
> It means to gradually engage in basic space and wisdom.

In accordance with this statement, progressive engagement allows all relative appearances that by nature arise as the mudra-forms of deities within the expanse of Samantabhadri, the great emptiness of the basic space of knowledge, to manifest instantly as the deities' magical forms of nondual unity. Instantaneous engagement lets the deities be vividly present as the mandala circle, without development through words, by merely recollecting the mantra. The *Magical Key* states:

> The vehicle of Anu Yoga
> Is to train in the unborn perfect deity
> By simply uttering the essence mantra.

These stages primarily purify the habitual tendencies for taking birth through warmth and moisture.[156]

FOURTH, MIRACULOUS BIRTH

The bodies of miraculously born beings are instantly formed through a mere thought. In the same way, the Instruction Ati Yoga's extremely unelaborate type of development stage is to train, as undivided development and completion, in the fact that mind and phenomena are originally the mandala of the deity, the magical mudra-forms of original wakefulness. This is done without depending on ritual or words, but by recollecting as a mere reminder in full completeness, just like the reflection of an image directly appears in a mirror. The *King of Marvels* mentions:

> Apart from training in acknowledging
> That the original mandala is spontaneous equality,
> Here there is no need to invoke and request to approach
> Through different conceptual stages.

These four ways of visualization are primarily practiced in conjunction with the type of rebirth they represent. They can also be practiced individually so as to purify beginningless habitual tendencies. In particular, Omniscient Longchenpa has taught that they are practiced in sequence according to whether one is a beginner, somewhat steady-minded, more stable, or extremely accomplished.

That it to say, a beginner means someone who is unable to visualize the entire mandala consisting of the support and the supported all at once, up to the level of being able to visualize it gradually, distinctly and at will. The second type is someone who can visualize the general mandala all at once while being unable to visualize simultaneously the *ayatana*-deities, and so forth.[157] The third type can visualize the ayatana-deities all at once. Up to this point results from development stage alone. Following that, while combining the practice with the completion stage, comes the ability to emanate and re-absorb the

mandala within the subtle bindu.[158] One is also capable of transcending divisions of sessions and breaks, day and night, and of accomplishing the dhyana-activities unimpededly. The fourth type will have vivid experiences of unending samadhi in a single instant while being able to accomplish the welfare of numerous beings by simply bringing the intention to mind. This type is therefore called an 'accomplished person.' Jñanapada and his followers emphasized the intent of the *Samayoga Tantra* and other scriptures by naming these progressive stages as: beginner, the arrival of wisdom, minor wisdom mastery, and major mastery.

SHORT SUMMARY

The *Lamrim Yeshe Nyingpo* root text says:

> Whichever is the case: the single mudra, the elaborate,
> or the assembly practice,꞉
> Purify the three stages of life.꞉

Whichever is the case of these four ways of visualization, the beginner purifies the stages of being a child born into a physical body by means of training in the single mudra-form of the root deity. Having attained the vivid presence in that, the elaborate mudra-form purifies the stage of being a fully grown youth. After gaining stability therein, the assembly group practice purifies the stages of adulthood and old age. Thus one purifies the three stages of life.

EXPLAINING THE THREE ASPECTS OF VIVID PRESENCE, STABLE PRIDE, AND RECOLLECTION OF PURE SYMBOLISM

The *Lamrim Yeshe Nyingpo* root text says:

> As for the specific purifying means:꞉

Stable proficiency in the deity's vivid presence directly
purifies the appearance of forms.§
Steadfast pride purifies the mentality of clinging,§
And recollection of pure symbolism purifies everything
into being the deity.§

As for the specific purifying means for these ways of visualization, the *Sadhana of Universal Excellence* mentions:

There is no existential suffering whatsoever
Apart from the stream of ordinary thought.
You must realize in actuality
The frame of mind that is its direct opposite.
All that is the nature of the profound and of the vast
Does not manifest as conceptual thinking.

In accordance with this statement, we need to thoroughly implement a samadhi that is the direct opposite of the conceptual attitude and clinging to ordinary concrete entities as being 'me' and 'mine,' which here has three points:

The first, called 'vivid features,' means to accomplish the deity's vivid presence. Although it is difficult as a beginner to have the mandala vividly present, still, by training with deep-felt, devoted interest, you will have an increasing strength that matures your stream-of-being.[159] Starting with whatever is easy to hold in mind, such as the single mudra-form, focus the attention on the individual details of the face, body, attributes, and ornaments, without any fixed order, and thereby bring forth the vivid presence of each and the [ability] to visualize them all at once.[160] At last, just as the reflection of an image appears vividly and distinctly within the unmoving brightness of a clear pool, the stable proficiency of perceiving [it] within the three fields, as in actuality, purifies all that externally appears as the aggregate of forms.

The second point concerns 'firm pride.' Whether or not you have achieved the deity's vivid presence, firm pride is not just the feeble pride of acknowledging [that you are] the deity, but rather a pride that trusts that the deity is in actuality the buddha at the time of fruition who is free from all faults and has perfected all qualities. After having achieved the vivid presence, the steadfast certainty that the deity itself is the wisdom body in actuality purifies the fixated mentality of clinging to your mind as being ordinary.

For the third point, 'recollection of pure symbolism,' whichever peaceful or wrathful mandala you train in, in the extensive way you should recollect the symbols, meanings and signs of the fact that the deity's face, arms, color, attributes and so forth, as well as the support and the supported, are themselves the wisdom of the awakened state which manifests in those respective forms.[161] Nevertheless, in the concise way, all the qualities of true perfection are spontaneously present within your innate nature and, therefore, any quality is primordially pure as the essence of the particular deity.[162] Also, the belief that the deity practiced through samadhi is never anything other than that, purifies everything — all clinging to appearances — into being the deity's primordially pure wisdom-circle.

Explaining the Instruction on the Four Stakes to Bind the Life-Force

This has four points: The stake of concentration [samadhi], the stake of the essence mantra, the stake of the activity of emanation and absorption, and the stake of unchanging realization.[163]

The Stake of Concentration

This has two points: training in the power of concentration, and the measure of the training together with its result.

Training in the Power of Concentration

The *Lamrim Yeshe Nyingpo* root text says:

> In all cases, through the one-pointed concentration of fixing your mind,ཿ
> Since it is your mind that is to be perfected as the form of the deity,ཿ
> Arrange a [deity] form such as a gross or subtle image,ཿ
> And place it skillfully as a support for visualization.ཿ
> Straighten your body, expel the stale breath, focus one-pointedly your mind, eyes, and breath,ཿ
> And meditate in short sessions repeated many times.ཿ
> Practice, while prolonging the sessions, in order to fully train in the progressive stepsཿ
> Of movement, attainment, familiarity, and steadiness, until perfection.ཿ
>
> Clear away all shortcomings in samadhi such as dullness, agitation, and so forth.ཿ
> At times, relax into the innate state of nonthought.ཿ
> Sometimes practice while developing proficiency in the form of the deity.ཿ
> Look into the nature in which the deity is indivisible from your mind.ཿ
> Use all experience as the display of wisdom.ཿ

No matter which of these ways of visualization you employ, in all cases, it is essential to possess the instructions in the 'four stakes to bind the life-force.' In this way, you are able to firmly realize that the Body, Speech and Mind of the peaceful and wrathful sugatas and your own three gates are the great state of equal-taste. The *Tantra of Secret Perfection* describes this:

In any case, whether wisdom or mundane,
Unless you plant the four stakes to bind the life-force,
It is always unfruitful, like a barren woman.
The means to completely capture the life-force of the Glorious One
Is to know one, and thereby attain all life-forces.
For example, when Rahu's mouth
Eats the single sun in the sky,
He captures the thousandfold life-force of
All the suns, [reflected] in a thousand ponds, without even trying.
This is why the four stakes to bind the life-force are crucial.

In accordance with this statement, as a beginner you should focus your attention on the form of the deity's body without letting it move elsewhere by means of the concentration of remaining one-pointedly. You should plant the stake of samadhi since it is your mind, with its eight collections of consciousness, that is to be perfected into the kaya-forms and wisdoms of the deity. It is phrased like this:

For the stake of samadhi, fix your attention one-pointedly
On the kapala form, and do not wander.

As just mentioned, to begin with, arrange for the deity's single mudra-form. As the subtle, arrange a clearly painted seed-syllable such as a white A or a blue HUNG the size of a cubit, and as the gross, an authentic image of the deity painted on a kapala.[164] Place it before you as a support for visualization, level and close by, as would a practitioner skilled in the ways of development [stage].

Having done this, on a comfortable seat straighten your body and expel the stale breath three times. Focus one-pointedly on the visualization-support these three – your mind's attention, the gaze of your eyes, and the coming and going of your breath – without letting the different factors be separated. Train in short periods repeated many

times, and through this you will gradually undergo the following five experiences.[165]

When your attention does not remain on the visualization-support but numerous formative thoughts move restlessly and unsettled; that is the experience of movement, which is like a waterfall. Following that, thoughts to some extent subside and your attention for the most part remains on the visualization-support. When through the strengthening of habitual tendencies that are the expression of that, it appears vividly in the realm of your mind, even when your eyes are closed; that is the experience of attainment, which is like a river flowing in a gorge.

When you are able to bring the visualization-support vividly to mind exactly as you are training in it, and you can change its size and appearance in various ways at will without thoughts straying away from it; that is the experience of familiarity, which is like the gentle flow of a great river. By training in mingling the deity's form and your mind indivisibly, when your attention can remain for as long as you wish on the entire bodily form without being interrupted by any thought whatsoever; that is the experience of immovability [steadiness], which is like a pond undulating under a breeze. When, in addition to this, you are able to visualize down to the details of the white and black of the eyes and the pores of the body hair, and the eight measures of clarity and steadiness have reached full strength, without [your attention] being captured by any object or situation at any time throughout day or night; that is the experience of perfection, which is like the great ocean free from waves.

Until this has happened, in order to become fully trained and not grow weary in the beginning, you should practice while gradually prolonging the duration of the sessions as you become more and more proficient.

At this time, in case of dullness, which is a lack of mental clarity; agitation, which is a restless movement; and other shortcomings such as drowsiness, torpor, and scatteredness: when any of these short-

comings for samadhi occur, you should recognize them and, without straying into indifference, clear them all away by applying their respective antidotes.[166]

The methods for developing and bringing forth enhancement in this have been taught within Nyang Ral Nyima Özer's terma on *Replies to Questions from Yeshe Tsogyal*, in the *Lama Gongdü*, and elsewhere. Their key points can be summarized under six headings such as deity training and so forth.[167]

At times, take rest while naturally relaxing your thinking mind into the innate state of nonthought.

Sometimes practice while developing proficiency by means of training in the form of the deity as being in various ways: different sizes from the largest being as huge as Mount Sumeru to the smallest as tiny as a mustard seed; different color and shape; during the different situations of daily life; being close or distant; and in various places.[168]

Sometimes look into the nature of the real condition by means of mingling indivisibly the deity's form and your mind.[169] Abandon the dualistic fixation of meditation object and act of meditating while recognizing the natural face of the meditator, and through this sustain the yoga of the meditation state.

During the post-meditation regard all sights, sounds and thoughts as the uninterrupted state of original wakefulness; what you wear as being the peaceful and wrathful attire; food and drink as *ganachakra*; walking and sitting as vajra dance; and so forth. In short, make use of all experiences, no matter what you encounter, as being exclusively the display of the wisdom deity.[170]

THE MEASURE OF THE TRAINING TOGETHER WITH ITS RESULT

The *Lamrim Yeshe Nyingpo* root text says:

> In that way, by means of the 'stake of samadhi,'ꔷ

> Vivid presence is perfected in the mental field distinctly.༔
> The mudra-form manifests in actuality in the sense field.༔
> As signs that pliancy is attained in the bodily field,༔
> You attain mastery over the outlook of others, all kinds of miracles manifest,༔
> And you attain the Body accomplishment of Glorious Heruka.༔

Simply by means of the 'stake of samadhi,' the basic instruction expressed in that way above, you 'attain proficiency in the three fields.' This means that the solid clinging to your body by regarding it as ordinary is perfected into the deity's bodily form. That is to say, at first, that the vivid presence is perfected means that the bodily form, attributes, ornaments, and attire of the particular deity you have cultivated in your mental field is perceived as precisely and distinctly as a reflection in a mirror. Next, through the power of having trained your mind to the utmost, the mudra-form of the deity manifests in actuality in the sense field, such as before your eyes; not as mere imagination. Third, as signs that physical pliancy is attained by means of the body being fully refined by mind, the deity is manifest in the tangible bodily field.[77] You attain mastery over and outshine the outlook of others, and you are capable of accomplishing the activities and siddhis unimpededly. Thus, all kinds of inconceivable great miracles manifest as the domain of samadhi, and, by capturing the life-force of enlightened Body, you ultimately attain the accomplishment of being indivisible from the never-ending adornment wheel of the Body of great Glorious Heruka.

THE STAKE OF THE ESSENCE MANTRA

The *Lamrim Yeshe Nyingpo* root text says:

> As for the 'stake of mantra,' the unchanging mind-syllable༔
> And the clearly arranged garland of letters is the 'approach.'༔
> To spin it like a fire brand from mouth to mouth and through the secret places༔
> Of the lord and his consort is the 'full approach,'༔
> And you attain the Speech accomplishment of Glorious Heruka.༔

The second is planting the 'stake of the essence-mantra' in your voice. To focus your attention on the particular seed-syllable, the deity's spiritual life-force that is the unchanging nature of its respective family, around which are clearly arranged the letters of the root or essence mantra; that is the aspect of 'approach,' the intent of which is like the moon with a garland of stars.[72] To spin it like a fire-brand from the mouth of the male deity to the consort's mouth and therefrom to her heart center and through the secret place of the consort and then entering the lord's secret place, dissolving into his heart center after which it again continues uninterruptedly in the same way; that is the aspect of 'full approach,' the intent of which is like a swirling fire-brand. Through these steps, mantra and wind are purified into indivisibility, and, by capturing the life-force of enlightened Speech, you ultimately attain the accomplishment of being indivisible from the never-ending adornment wheel of the Speech of great Glorious Heruka.[73]

The Stake of the Activity of Emanation and Absorption

The *Lamrim Yeshe Nyingpo* root text says:

> By the 'stake of emanation and absorption,' to accomplish the twofold welfare៖
> And to gain mastery of the siddhis is the 'accomplishment.'៖
> Sights, sounds and thoughts of the world and its inhabitants៖
> Manifesting as deity, mantra and the great wisdom is the 'great accomplishment.'៖
> Through these you will master all the qualities and activities.៖

The 'stake of emanation and absorption,' the applied focus for any desired activity, is concerned with accomplishing the two benefits. The first of these is to accomplish personal welfare by making offerings to the victorious ones, and absorbing their blessings, with light rays emanated from the spiritual life-force and the mantra garland. Second is to accomplish the welfare of others by purifying the two obscurations of sentient beings and establishing them in buddhahood. You also gain mastery of the common and supreme siddhis by again emanating and absorbing rays of light. That is the aspect of 'accomplishment,' the intent of which is like sending out the king's emissaries.

Finally, the ultimate outcome of practicing in this way is that the entirety of the visible forms of the world and its inhabitants, the audible sounds and voices, and the multitude of thoughts, are manifesting as the deity's bodily form, which is visible emptiness; as the sound of mantra, which is audible emptiness; and as the uninterrupted state of the great wakefulness, which is aware emptiness. That

is the aspect of 'great accomplishment,' the intent of which is like a beehive broken open. Through these, once you have developed the strength of original wakefulness and gained mastery over the various activities, you will ultimately attain the great mastery over the never-ending adornment wheels of the qualities and activities of all buddhas.[174]

THE STAKE OF UNCHANGING REALIZATION

The *Lamrim Yeshe Nyingpo* root text says:

> As for the 'unchanging mind,' by realizing and growing accustomed ꞉
> To all the assemblies of deities being the expression of your awareness, ꞉
> The indivisible same-taste of prana, mind, and the form of the deity, ꞉
> You attain the Mind accomplishment of Glorious Heruka. ꞉

The 'stake of unchanging mind' is the inclusive and essential seal for all of these steps. It means the realization that all the peaceful and wrathful deities are the natural expression of your awareness and have no separate existence, like rainbow-colored light and the crystal it radiates from. As you grow more strongly accustomed to the continuity of this fact, you reach a maturation of these three principles: that the pranas of habitual tendencies as the mount, the mind as its steersman, and the bodily form of the wisdom deity as the infuser of blessings are indivisibly the same-taste within the continuity of your mind-essence. Through the power of this, you perfect the strength of realization and thus achieve the 'simultaneous capturing of a thousand life-forces.' Ultimately, you will attain the accomplishment of being indivisible

from the never-ending adornment wheels of the Mind of the great Glorious Heruka.[175]

22

THE SUBSIDIARY YOGAS

Specific Explanation of the Subsidiary Yogas

The second point, the specific explanations of the subsidiary yogas, such as developing the samaya-being, dissolving the wisdom-being, and so forth, are mentioned under one heading.
The *Lamrim Yeshe Nyingpo* root text says:

> For the subsidiary yogas, consecrate the samaya mudra form§
> As the identity of the three vajras.§
> Empowered with wisdom and, purifying the defilements of obscuration,§
> Seal with the family lord of his unmistaken family.§
>
> In order to clear away dualistic perception, invite the wisdom beings from dharmadhatu§

To be of same-taste, and regard them as spontaneously
present.
Having cooled their vajra hands and feet,
Request them to remain permanently on their delightful
thrones.

With goddesses of awareness emanated from yourself,
Make symbolic homage and respond with the ultimate
homage.

With pleasing objects for the outer, inner, and
innermost faculties,
The general enjoyments, sense pleasures, amrita, torma,
and rakta,
And with joining, deliverance, and unity; through this
great offering cloud
Greatly increase the enjoyment of great bliss.

With vajra songs that extol the supreme virtues,
Arouse the pride of the kayas, wisdoms and activities.

The topics already explained are the main yogas that are the primary steps. For the subsidiary yogas that perfect them, the basis for them to occur is first of all to develop the deity in the form of the samaya-being.

For that purpose the various types of single mudra-from, elaborate mudra-form, and the group sadhana are taught.[76] Whichever is the case, you visualize the bodily form of the chief figure in its entirety, develop the seed of the consort and imagine the consort manifesting from that, visualize the threefold *sattvas*, and seal with the lord of the family.[77] These five steps, at the time of the ground, respectively purify the acts of taking birth as an infant, growing up and pursuing desire, being tormented by its sensation, taking a spouse, gradually

increasing the abilities of the three doors, and mastering the activities of one's particular station. At the time of fruition, these [correspond to] the acts of the Buddha taking birth as a nirmanakaya, taking ordination due to pursuing enlightenment, undertaking acts of austerity, rising above that to proceed towards the 'essence of enlightenment,' developing dhyana while taming the maras, and attaining the omniscient wisdom.

In the context of the higher paths, in order for blissful emptiness to be perfected as the form of the wisdom deity, there is the re-emerging of the blissful prana-mind as the deity's bodily form, followed by laying the basis for quickly connecting with supreme accomplishment, and thus this becomes a factor for maturation.[178]

For the actual subsidiary yogas, there are seven points of which the first is consecration. The object to be purified is the strength of the abilities of the infant's body, speech and mind [which are developed] as it grows up. The result of purification is that at the time of buddhahood you gain mastery over the inconceivable mysteries of Body, Speech and Mind. The means to purify is, after having imagined the mandala of the samaya-being, to visualize the shining or blazing white OM in their foreheads, the red AH in their throats, and the blue HUNG in the heart centers. Alternatively, visualize Vairochana, Amitabha and Akshobhya, and consecrate the samaya-beings' Body, Speech and Mind as being indivisible from the identity of the three vajras of all buddhas. Also, maintain the pride of trusting that the total purity of the three doors is the Body, Speech and Mind of all buddhas. This, at the time of the higher path, lays the basis for the threefold elements of semen, ovum, and wind to be Body, Speech and Mind. Having thus brought an end to these defilements, it lays the basis for wisdom that results from increase in the pure essences arising in your stream-of-being.

Second, for the empowerment, the objects to be purified are the disturbing emotions, the thoughts of the five poisons that grow coarser through the evolving of the nadis and elements. The result of

purification is that, at the time of buddhahood, all the tathagatas empower you to be a Dharma-king over the Three Realms. The means to purify is that, after the consecration, at the five places of each of the deities' heads, they are empowered with this continuously flowing stream of passionate heat of the five tathagatas, headed by the lord of the family, each uniting with his respective consort, and melting their bodhichitta into the five nectars that have the nature of the five wisdoms. The interior of their bodies fills up, purifying the defilements of the obscurations of the five disturbing emotions along with their habitual tendencies. The remainder of the nectar overflows [from the crowns of their heads] and from here, as indicated by Akshobhya for the vajra family, the deities are sealed with the family lord corresponding to their particular family which is not mistaken with another family, and you keep the pride of having realized the object of attainment, the intrinsic original wakefulness. This will function as the ripening of the higher path because, at the time of the completion stage, through the progressive and reversing steps of the four joys, it causes the five poisons to be empowered as the five wisdoms and the prana-mind to dissolve into the *ushnika*.

The third [of the subsidiary yogas] is the accomplishment of the wisdom-circle, which is performed in order to clear away the conceptual thinking that perceives the object to be accomplished and the accomplisher as a duality. The objects to be purified are the childish state, and the beings that have the same status and an equal level of intelligence as the child itself, as well as [the habitual tendencies of] its former lives.[179] The means to purify is to invoke the mind-stream of all the wisdom beings who naturally dwell in dharmadhatu, by the light rays issuing forth from the seed-syllable of the samaya being. The wisdom beings thereby manifest in forms of deities, as rupakayas that are similar to the visualized [deities], without moving away from dharmakaya. You then invite them to appear in an instant, and mingle them to be of same-taste with the samaya-circle.[180] Regard your body to primordially be the spontaneously present samaya being, and

your mind the wisdom being. Through this, you remove the thought that clings to perceiving the samaya being and wisdom beings as being high and low, and separate; you recognize that the wisdom-circle is itself indivisible from your mind; and you receive the blessings of all buddhas. Such are the purposes. Moreover, at the time of the higher paths, this lays the basis for the example luminosity indicating the true wisdom, and for the wakefulness in which samsara and nirvana are nondual to arise in your stream-of-being.

Fourth, for the request to be seated, refresh the deities with drinking water, endowed with eight qualities, poured from lapis lazuli vases. Also, rinse impurities from their vajra hands and feet with the pure water endowed with cleansing properties. Then request them to remain, dignified and magnificent, as the indivisibility of samaya and wisdom that is like water poured into water, for as long as the fruition of accomplishment has not yet been attained.[181] Request them to remain permanently and immovably on their delightful thrones of lotus flower, sun and moon, and so forth, that individually accord with the chief figure and retinue.[182]

Fifth, for the homage, the objects to be purified by homage, offerings and praise, are the immature person's frivolous partaking of food and drink, clothing and ornaments, dwelling place, homeland, position of wealth, and the pursuit of fame and material gain. The result of this purification is, at the time of buddhahood, the constant occurrence of a cloud of endless arrays of offerings to that [awakened state]. You also become an unexcelled object of reverence and veneration. The means to purify are the steps of paying homage, making offerings and praise. It also functions as a means of ripening since, through that, you lay the basis for the enjoyable involvement in the playfulness of 'awareness-discipline' at the time of the higher paths.

In this regard, in the state of nondual space and wisdom, to realize that indivisibility to be the deity is called 'homage of supreme indivisibility' and that is the most eminent type of homage.[183] In the manner of mundane respect, and in line with the Outer Tantras, pay

homage and make offerings — just as the gods of Enjoying Creations, *Nirmanarati*, playfully luxuriate in the enjoyments that are their own magical creations. Countless goddesses, that are not separate from the nature of your own awareness, emanate from your heart and so forth, in the manner of utmost respect, and make symbolic homage by uttering ATIBHU HOH. Thus pleasing the deities, imagine that they respond with the ultimate homage, uttering PRATI BHU HOH.[184]

Sixth, for the offerings, with pleasing objects for the outer, inner and innermost faculties — the five outer faculties that are the subtle forms of the deities' eyes and so forth, the inner faculties of the cognitions based on them, and the innermost faculties that are their omniscient quality of original wakefulness — the objects that are individually pleasing for these enjoying subjects are as follows.

The outer offerings are the five general enjoyments for the sense cognitions: for the peaceful deities, beautiful land-grown and water-grown flowers and so forth, and for the wrathful deities, the self-existing charnel ground articles such as the *pushpe* of the five senses and so forth.

The inner offerings are the five objects that are pleasing to the senses, attractive visual forms, as the symbolic; and that which results from union, which is the meaning. The special inner offerings are: the offering of amrita medicine, which is the purity of the five poisons consisting of eight main and one thousand minor ingredients; the torma of sense-pleasures that invigorates wisdom through unconditioned bliss; and the rakta, which is the six causes and the root of the three realms converging in the pure essence of desireless blood.[185]

There are three innermost offerings. The first is the offering of union, which is offered while the special melting bliss of basic space and wisdom is the meaning, and the deities with consort joining in union is the symbol. Thus they are satisfied with the original wakefulness of the supremely unchanging great bliss generated through the descending and ascending four joys. The second is the offering of deliverance, which is made after you have already subjugated the multi-

tude of your own dualistic thoughts into dharmadhatu by means of profound discriminating knowledge. Out of the great nonconceptual compassion that results, you deliver all opponents and obstructers, perverted through the perpetuation of ego-oriented beliefs, into the expanse of same-taste of samsara and nirvana. This is done by means of the magical wheels of illusion-like samadhi. [The third innermost offering is] the offering of thatness, which is, since subject, object and action are utterly pure from the beginning, to recognize that all the perceived and the perceiving are a unity as the kayas and the great wisdoms.

Through presenting as sense-objects for the deities this great offering cloud of the materially arranged, and that which is mentally created and multiplied with the play of samadhi, totally filling up the dharmadhatu, the enjoyment of great bliss is greatly increased.

Seventh, the praises are the profound and vast expressions of vajra songs that extol through remembering the supreme virtues of the Body, Speech and Mind of the rupakayas that manifest from dharmakaya in the forms of peaceful, passionate and wrathful sambhogakaya, and therefrom show themselves as nirmanakayas to tame whoever needs taming. By thus fully proclaiming with praises, arouse the pride free of disturbing emotion and the trust that greatly increases the majestic brilliance of the kayas and wisdoms, along with the everlasting and all-pervasive activities.

At the time of applying these stages of the path to your practice, the yoga of recitation is applied as a subsidiary aspect of the yoga of development.[186] Its objects to be purified are the various samsaric utterances of names, words and syllables, as well as the 'thoughts that hold the mingled sound and object.' The result of purification is, after having attained buddhahood, to act for the welfare of disciples. This is accomplished through the activity of vajra speech, such as turning the Wheel of the Dharma for them, and so forth, for which it forms the coincidence. At the time of the higher paths, it matures the nadis and pranas into the vowels and consonants, and functions as the rip-

ening for mingling the life-upholding and downward-clearing winds and their manifestation as bliss, clarity and nonthought. The means to purify are all the various samadhis connected with verbal recitation, mental recitation, vajra recitation, space-pervading recitation, and so forth.[187]

23

THE CONCLUDING ACTIONS

THE MEANS FOR ACCOMPLISHING THE ALL-ENCOMPASSING ACTIVITIES BASED ON THE ROOT MANDALA

Now follows the third main topic, the concluding actions of the sadhana, explained together under one heading.[188]

The *Lamrim Yeshe Nyingpo* root text says:

> For the concluding actions of practicing the samadhis:꞉
> In order to dispel obstacles and increase the siddhis,꞉
> Always make torma offerings in the session breaks.꞉
>
> With the special activity of undivided means and knowledge,꞉
> The ganachakra of great bliss, cuts through your disturbing emotions.꞉
> With the gathering of worthy people, supreme delightful articles,꞉
> Deities of accomplishment, and of merit and wisdom,꞉
> With the outer, inner, secret, and unexcelled offerings,꞉

Delight those to be accomplished and mend the
breaches for accomplishing them.꞉
Practice the deliverance and perfect the union,꞉
And you will equal the experience of the herukas.꞉

Although the wisdom deities have no [concept of
being] near or far,꞉
In order to benefit beings, invoke the vital points of
their samayas.꞉
For the vow-holders of the three classes who manifest
in the manner of lokapalas,꞉
Proclaim the pledges and entrust them to take charge of
the activities.꞉

In particular, in order to guard the borders of Tibet and
Kham,꞉
Present the Elder Sisters and their retinues with the
nectar of cleansing water.꞉
For the conclusion so that the activities are not liable to
relapse,꞉
Stamp the vajra horse dance in the fourfold mandala.꞉

For the deities to be accomplished, receive daily, and at
specific times,꞉
The common as well as the supreme siddhis.꞉

In order to repay the kindness of nonconceptual
compassion,꞉
Present a thanksgiving by making offerings and praise.꞉

Apologize sincerely for all additions, omissions, and
impairments of the ritual and the articles꞉
While feeling regret and remorse.꞉

> To purify the limit of permanence, dissolve everything,
> the world and its inhabitants perceived as deity,ཿ
> Into the great sphere of luminous emptiness.ཿ
>
> To clear away the limit of nothingness with the magical
> form of unity,ཿ
> Purify sights, sounds and thoughts as deity, mantra and
> dharmakaya.ཿ
>
> In order not to exhaust the accumulation of virtue, but
> to increase and perfect it,ཿ
> Dedicate completely and make profound aspirations.ཿ
>
> By uttering words of auspiciousness, songs and
> showering a rain of flowers,ཿ
> Increase virtuous goodness at all occasions, throughout
> all times and directions.ཿ

The concluding activities, after having practiced these samadhis of the development stage, consist of thirteen points.

First, the Torma Offering

The purpose is to remove all obstacles, with and without form, and to perfect the two types of accumulations. Through that, the strength of the two types of accomplishment can be increased. The *Two Segments* declares:

> In order to protect the lives of all beings
> Vajrasattva taught the torma [offering].

This is stated in many of the tantras and instructions of both the Sarma and Nyingma schools. Therefore, torma should always be given at the time of breaks between sessions, when you arise from the

yoga, and also, it is highly recommended to give the inner torma of Anuttara at the time of dusk.

The identity of torma is the indivisibility of basic space and wisdom, as this quote describes:

> *Tor* is the dharmadhatu
> While *ma* is awareness wisdom.

The definition of torma stems from the root *bala* which means to 'develop the strength' of the five aggregates and the four elements.[189]

There are four different kinds of torma: the outer torma of material substance, the inner torma of the body, the secret torma of bodhichitta, and the innermost torma of thatness. Among the various types of subdivisions of each of these, here I will chiefly explain the outer torma, of which there is shrine torma, perpetual torma, captured torma, daily torma, occasional torma, and so forth. In this case, it is the torma that is occasionally offered during the session-breaks [that will be explained].[190]

The torma articles are the choicest types of edibles heaped upon a vessel of precious substances, or in the *padma bhanja*. The torma can also be of a shape arranged according to place and tradition and fashioned as mundane or supramundane, together with foods and beverages.[191]

As for recipients, the tormas are offered to the supramundane Three Roots and vow-holding [protectors], or are given to the mundane elemental forces of the three levels of existence.

Second, Offering the Ganachakra

The identity is a special activity that is means indivisible from knowledge. The definition of the word *ganachakra* — wheel of gathering — is to cut through the web of disturbing emotions with the *wheel* that embodies the sublime *gathering* of great bliss.[192]

Four different kinds are taught: the gathering of worthy people, the gathering of exquisite delightful articles, the gathering of accom-

plishment deities, and the great gathering of merit and wisdom.[193] These [four] are, respectively, to assemble sublime people that are the combination of means and knowledge; to have present the five special articles and so forth;[194] to arrange an image as the support for accomplishment and to imagine the wisdom mandala consisting of support and supported, together with the guardians; and to perfect the gathering of merit by enjoying the perceived unobstructedly, and to perfect the gathering of wisdom while enjoying, by embracing that with the knowledge that holds no focus. The *Exposition Tantra of the Magical Vajra* explains this:

> To assemble many amiable people
> Is called the gathering of assembled yogis.
> To have present an abundance of goods
> Is explained as the gathering of pleasant enjoyments.
> To gather the deities and the vow-holders
> Is called the gathering of the sublime assemblage.
> To always perfect the two accumulations
> By engaging in all this without fixation
> Is defined as the great gathering.

Now I shall explain the steps of these activities. For the authentic ganachakra in which a *karma-mudra* is used, in general, the place of gathering should be in a remote area such as a charnel ground, where a hall with three consecutive walls should be constructed. The time for gathering should be the general and specific occasions.[195] This is not to say that the specifics of carrying it out are not accomplished merely through a modest feast offering that is an additional part for the sadhana, such as presenting and replying with symbolic gestures. In any case, consecrate the articles of means and knowledge to be the nectar of indivisible samaya and wisdom by means of the male and female practitioners remaining in the samadhi of being deities.

From the samaya articles, magically emanate the general enjoyments as outer offerings, sense-pleasures as inner offerings, and hosts

of consorts as secret offerings, in a boundless amount. With these, and with the unexcelled offerings that are all naturally perfected in the original ground of effortless primordial purity, make offerings to all the mandala deities. Thus, the outer way is to please the deities that are to be accomplished and mend all the breaches of samaya for the ones who are accomplishing them.

In the feast gathering, give up quarrelling, joking, and clinging to ordinary reality. Instead, imagine that the offering articles of nectar are melted with the fire of tummo and presented as pure essences to all the deities within your body. Thus, the inner way is to make offerings to all the deities of the yogi's aggregates, elements, and sense-sources.

In the case of the elaborate type of matured practitioner, at the time of midnight on the last night, join the amazing *tana* activities.[196] Regarding the objects to be delivered, there are the thoughts of clinging to duality, which are the objects to be delivered through realization; and the ten objects that are to be delivered through compassion.[197] The master who delivers should be someone competent in the view that delivers by nature; in the experience that delivers through samadhi; in the conduct that delivers through faculties, objects and time; in the instructions of complying with the ancient story of how to deliver through great skillful means; and competent in the performance that delivers through revealing in actuality; together with the threefold *kingkara* who are competent in capturing, in delivering, and in proffering the objects to be delivered. By these means practice the deliverance.[198]

Through the male and female practitioners engaging in union by means of the activities of joining, all the previously mentioned deities in the field of accumulation melt with great passion into the essence of bodhichitta and dissolve into one taste with you. Through the stages of the five elements in reverse order, such as earth being the bliss of contact, water being moisture, and so forth, generate the bliss of the ratna dakini and the others of the five dakini families. At the

end of experiencing the four joys in progressive order, apply the means of the union of retaining, reversing, distributing and mingling the elements with the prana-practice so that they don't dissipate. Through the example of the gradual indications by experiencing the wisdoms of the four joys in reverse order, join thoroughly with the equal taste of the true coemergent wisdom, and thereby imagine that all the dakas and dakinis of the nadis and elements are pleased by the secret 'burning and pouring' [fire-puja]. Thus, the secret way is to perfect the union through pleasing the deities of the nadis and elements.[199]

By unifying the object, as emptiness, with the subject, as natural awareness, regard samsara and nirvana, which primordially are the mandala, as the innermost offering of thatness, the great bliss of not conceptualizing the three spheres, and hereby consummate the innermost supreme ganachakra.

In the case of the emulating type of aspiring practitioner,[200] the *Galpo Tantra* says:

> First, make offerings with the six sense-pleasures.[201]
> Second, make apologies with sacraments and nectar.
> Third, proffer the form-aggregate of enemies and obstructers.

In this way, divide the first pure part of the feast into three portions. Offer the first by emanating offering goddesses with sense-pleasures, which fill the sky.[202] Consecrate the middle portion into nectar and make apologies.[203] For the last portion, summon, deliver and proffer the enemies and obstructers who are hostile towards the teachings of Secret [Mantra], and then enjoy the feast articles as inner 'burning and pouring.' If you have permission from your master, then you can also make vajra songs and dances.

Upon the 'unclean torma' consisting of the residuals collected without saving or hoarding, together with a 'morsel of offering,' add also from the three pure portions, and thus, by sprinkling it with nectar, assign it to those who belong under the residual samaya, such

as the seven lower ranks, and so forth. Walking 70 steps away from the practice place is called the 'feeding pathway of the *rakshasas*,' so carry it that far.[204]

Everyone who assembles at such a ganachakra, 'wheel of gathering,' will at that very time attain the great accomplishment that equals the experience of the glorious herukas. Also, the ones who merely simulate will be endowed with the fortune to gradually attain the same. In this way, there are immense benefits. The *Vajra Net* mentions:

> Among merits, ganachakra is supreme.
> In this life you accomplish all aims.
> Obstructers and obstacles subside.
> In the following [life], you will attain the state of
> Samantabhadra
> In the victorious realms of vidyadharas.

Third, the Invocation of Promise

The wisdom deities who pervade everything animate and inanimate have no [concept of being] near or far, in terms of approaching when invoked or withdrawing when not. Nevertheless, in order that they may act for the benefit of all the beings who are tormented with suffering in samsara, invoke the deities with the sounds of deep-felt yearning, the secret small hand-drum, and so forth, while uttering the vital points of the oath of their sworn samayas.[205]

Fourth, the Proclamation of Covenant

Assign the tormas as masses of sense-pleasures to those who obey any command they are given, the loyal vow-holders and Dharma protectors included within the male class, female class and neuter class, who manifest in the guise of ego-oriented, mundane protectors, *lokapalas*,[206] and are invested with the duty of guarding the Buddha's teachings and especially the unexcelled Vajra Vehicle. Proclaim their pledges to never neglect whatever they were appointed to in the past

by the vidyadhara masters of the three transmissions, and entrust them to be in charge of any desired action, such as the four activities and so forth.

Fifth, the Propitiation of the Tenma goddesses

The activity assigned to them by the great master of Uddiyana in the past was for the specific purpose of guarding the borders of the four directions so that invasions or harm from non-dharmic influences would not enter Tibet and Kham.[207] To ensure these activities are carried out, present the guardian torma plate of cleansing water consecrated to be nectar as a gift to the *Elder Sisters* and their retinues — the twelve Tenma goddesses who are loving and affectionate like mothers and daughters and belong to the classes of *dümo*, *nöjin*, and *menmo*.[208]

Sixth, Stamping the Dance of Display

The conclusion is to ensure that the accomplished deeds of the four activities will not relapse into their opposites, for example, the pacifying activity into disruption, and so forth. For the fourfold [activities of] pacifying, increasing, magnetizing, and subjugating, visualize all that appears and exists as the mandalas of the vajra, ratna, padma, and karma herukas. Then, encircling as dance-circles corresponding to the shapes of the four activities, stamp the dance while possessing the intent of the neighing of the vajra horse.[209]

Seventh, Invoking the Accomplishment

To the mandala of wisdom deities, the objects of accomplishment, with the support of auspicious substances, such as an authentic skull cup filled with *dzagey* and the 'request inscription,' make special supplications to quickly be granted the common siddhi of the four activities and the eight great accomplishments, as well as the uncommon supreme siddhi of the kayas and wisdoms.[210] That means, when, at the time of a group-sadhana the excellent signs appear, there is the risk that the siddhis may vanish unless they are received immediately. To receive them at that point is known as the daily receiving of siddhi.

As for the specific time, be sure to perform the ceremony of receiving siddhi when dawn breaks on the morning of completing the group-sadhana.

Eighth, Offering the Thanksgiving

Thanksgiving is offered to repay the objects of accomplishment, the mandala deities, for having paid heed with the power of their nonconceptual compassion, for their kindness and affection when you engaged in approach and full approach, and for fulfilling all your desired aims at the time of accomplishment and great accomplishment. To do this, present a thanksgiving for accomplishing the activities by making all possible outer and inner offerings. With deep respect, also make praises and eulogize the superior qualities of the deities.

Ninth, Apologizing for Faults

At the time of approach and accomplishment, during the stages of the ritual and the samadhis, excess means what has not been taught in the root texts about necessary articles, such as shrine objects, sadhana, and offering articles. Omission means not having complete what accords with the root texts. Other faults are whatever has been in disharmony with the root texts, such as parts of the ritual and the ways of recitation and chanting; and impairment through incorrect articles. In short, repair and apologize sincerely for all the mistakes made through these four causes of faults that hinder accomplishment, both immediately and in the long run. Do so by reciting the *Lamenting Apology* and the Hundred Syllables of Vajrasattva: mentally, with the feelings of regret and remorse; physically, by bowing down; and verbally, by chanting with sincerity.[211]

Tenth, the Dissolution Phase

The purpose of this is to purify the clinging, present in the mind-stream of sentient beings, to the limited belief that deluded perceptions are permanent. The method is to gradually dissolve everything, the external world and its inner inhabitants, that was previously visualized to be perceived as the celestial palace and the deity circle. This

is achieved by means of rays of light [emanated] from the heart center of the chief figure, until at the end there is only the seed-syllable and then the extremely subtle *nada*. Then, dissolve that as well into the primordial and self-existing great sphere of luminous emptiness, the basic space free from all constructs, and rest in equanimity for as long as you can remain."[212]

ELEVENTH, THE EMERGING AS THE DEITY OF THE SESSION-BREAKS

To remain exclusively in the serenity of emptiness is the limited belief in nothingness. In order to clear that away, once again, as the natural expression of compassion from the state of emptiness, let the deity's magical form of the unity of appearance and emptiness be vividly present in its self-existing original manner, and its three places be sealed with the three vajras. Experience all visible sights, audible sounds, and all kinds of mental thoughts as the form of the yidam deity, the sounds of its mantra, and the basic state of dharmakaya. Thus engage in daily activities.

The objects to be purified through these steps are, as indicated by the child who again dies after having reached a mature age, [first], to dissolve the world and beings into the protection circle, which purifies the dissolution of perceptions such as visible form, and so forth. Next, to dissolve [the mandala] from the protection circle up to the center of the essential palace, which purifies the coarse dissolution stages, such as earth into water, and so forth. To dissolve the retinue gradually into the central figure purifies 'appearance.' To dissolve the female consort into the lord and then the lord into the wisdom being purifies 'increase.' To dissolve the wisdom being into the seed-syllable purifies 'attainment.' To dissolve the seed-syllable from below until the *nada* purifies the 'full attainment,' which is the luminosity of the death state. Finally, to emerge from that state as the deity purifies the bardo.

Regarding the result of this purification, the manifestation of the rupakayas of buddhahood is the activity of dharmakaya, and since

dharmakaya wisdom is the identity of basic space, you dissolve into that. Then, because the manifestations of rupakayas are uninterrupted, you re-emerge again therefrom. At the time of the higher paths, the practice of the fourth empowerment, this brings about ripening, in that it causes you to accomplish the ability to dissolve the world and beings into luminosity and then again to emerge in the form of unity.

Twelfth, the Dedication and Aspiration

The purpose of this is to never exhaust, through regret or the like, all the virtuous roots throughout the three times, indicated by this unexcelled virtue accomplished through unifying the two accumulations.[213] The aim is instead to daily increase further and further with special ways of multiplication, and to immensely ripen and perfect the fruits of all the endeavors of the path beginning with the first forming of the [bodhichitta] resolve. To accomplish this, the [method] which is eminently recommended, is to seal the virtuous roots, actual or simulated, with the act of dedication that is completely pure of the three spheres. In addition, make profound and vast aspirations belonging to the general or specific aspects of Mahayana. This will ensure that what you have done becomes immensely meaningful.

Thirteenth, the Utterance of Auspiciousness

At the end of these [points], imagine that the mandala deities, together with the victorious ones and their offspring throughout all times and directions, all make utterances of auspicious true speech, sing melodious vajra songs, and shower down an immense rain of *mandarava* flowers.[214] As well, in harmony with them, you should utter verses of auspiciousness, sing, play musical instruments, scatter flowers and so forth. In this way, whatever situation you encounter, throughout the four times and the ten directions, always increase the virtuous attributes and resplendent wealth of goodness so that no disharmonious words may ever be heard, and all aims may be fulfilled in accordance with your wishes.[215]

All these phases of sadhana activities should be linked with the traditionally prescribed four gates of Secret Mantra. As is said:

> The verbal gate of utterance is to remind of the ultimate.
> The secret gate of mantra is to invoke the samayas.
> The mental gate of samadhi is to keep one-pointed focus.
> The playful gate of mudra is to link gesture with meaning.

Among these, the three of mantra, word, and samadhi, should be combined with all phases, while mudras are necessary for offerings and so forth.



JAMYANG KHYENTSE WANGPO

THE NOTES
PART 2

༄༅། བླ་མེད་ནང་རྒྱུད་སྡེ་གསུམ་གྱི་རྒྱབ་ཆོས་པདྨའི་ཞལ་གདམས་
ལམ་རིམ་ཡེ་སྙིང་འགྲེལ་པ་ཡེ་ཤེས་སྣང་བའི་ཟུར་རྒྱན་
བརྒྱུད་ལྡན་བླ་མའི་ཞལ་རྒྱུན་རྣམས་བརྗེད་བྱང་གཅིག་བསྡུས་
ཡེ་ཤེས་ལམ་འཇུག་བཞུགས་སོ། །།

**bla med nang rgyud sde gsum gyi rgyab chos pad-ma'i zhal gdams
lam rim ye snying 'grel pa ye shes snang ba'i zur rgyan
brgyud ldan bla ma'i zhal rgyun rnams brjed byang gcig bsdus
ye shes lam 'jug bzhugs so.**

Entering The Path of Wisdom

by JAMYANG DRAKPA *as recorded by* JOKYAB RINPOCHE

The side-ornament for the Light of Wisdom
the commentary on Lamrim Yeshe Nyingpo,
the oral instructions of Padma,
a background teaching for the unexcelled Inner Three Tantras,
compiled as reminding notes from the oral teachings
of the lineage masters,
entitled *Entering The Path of Wisdom*

Supplemented with clarifying remarks
by KYABJE DILGO KHYENTSE,
KYABJE TULKU URGYEN RINPOCHE
and other lineage masters

1. The *Illuminating Sunlight* by Khenpo Rinchen Namgyal, hereafter "[RINCHEN]", adds: The first of these is the steps for planting the seeds of the four kayas of buddhahood within yourself.
2. The word 'incalculable' is the number ten followed by fifty zeros. [EPK]
3. Concerning the four factors of body, speech, mind, and cognition (*lus ngag yid sems bzhi*), mind refers to the mind consciousness (*yid kyi rnam shes*) and cognition (*sems*) refers to the all-ground consciousness. In the Lower Abhidharma it is taught that *yid, sems* and *rnam shes* are merely synonyms for the same meaning. The Higher Abhidharma teaches that *sems* is the all-ground consciousness, *yid* is the disturbed mind [consciousness] and *rnam shes* is the six collections (*tshogs drug*). [JOKYAB]
4. As for the vajra body endowed with the six elements, the six outer elements are the five elements and the element of mental objects (*chos khams*). The six inner elements are flesh, blood, warmth, breath, vacuities, and the all-ground consciousness. The six innermost elements are the nadis as the stable earth element, the syllable HANG at the crown of the head as the liquid water element, the A-stroke at the navel center as the warm fire element, the life-prana as the moving wind element, the *avadhuti* as the empty space element, and the all-ground wisdom as the cognizant wisdom element. This is the uncommon explanation. [JOKYAB]
5. The three supreme image mandalas are made of colored powder (*rdul tshon*), painted cloth (*ras bris*) and heaps (*tshom bu*). [JOKYAB]

   Instead of 'five aggregates,' *(phung po lnga)* in "brings an end to the thoughts that fixate on the five aggregates," [Rinchen] says the 'aggregates as being oneself,' *(phung po ngar)*, which changes the meaning to "brings an end to the thoughts that fixate on the aggregates as being oneself." [EPK]

6. For the mandala of the three seats of completeness, the three seats are the aggregates and elements as the seat of male and female tathagatas, the sense-sources as the seat of the male and female bodhisattvas, and the actions and faculties as the seat of the male and female wrathful ones. [JOKYAB]
7. This means to attain a status equal, without any difference in quality, to the eighth bhumi of the philosophical [vehicle] that takes the cause as the path. This should be combined with the following empowerments. [JOKYAB]
8. The three profound empowerments are also called the three supreme empowerments. They are the secret empowerment (*gsang dbang*), the wisdom empowerment (*sher dbang*) and the word empowerment (*tshig dbang*). [JOKYAB]
9. The thought of clinging to the deity as sublime form. [JOKYAB]
10. The eighty innate thought states. First, the thirty-three thought states resulting from anger are according to the *Summary of Conduct* composed by Aryadeva: detachment, medium detachment, intense detachment, inner mental going, and coming, sadness, medium sadness, intense sadness, quietude, conceptualization, fear, medium fear, intense fear, craving, medium craving, intense craving, grasping, nonvirtue, hunger, thirst, sensation, medium sensation, intense sensation, cognizer, cognizance, perception-basis, discrimination, conscience, compassion, love, medium love, intense love, apprehensiveness, attraction, and jealousy. [JOKYAB]

    (These differ slightly from the list in *Mirror or Mindfulness.*) [EPK]

    Secondly, the forty thought states of desire according to the *Summary of Conduct* are: attachment, unclarity, thorough lust, delight, medium delight, intense delight, rejoicing, strong joy, amazement, laughter, satisfaction, embracing, kissing, clasping, supporting, exertion, pride, engagement, helpfulness, strength, joy, joining in bliss, medium joining in bliss, intense joining in bliss, gracefulness, strong flirtation, hostility, virtue, lucidity, truth, nontruth, ascer-

tainment, grasping, generosity, encouragement, bravery, shamelessness, perkiness, viciousness, unruliness, and strong deceitfulness. [JOKYAB]

The seven thought states of delusion are, again according to the *Summary of Conduct*: medium desire, forgetfulness, confusion, speechlessness, weariness, laziness, and doubt. [JOKYAB]

11. The three types of mudra are karma-mudra , samaya-mudra, and wisdom-mudra, which is a mental consort. [JOKYAB]
12. The forming mind that stirred from the all-ground is the disturbed mind consciousness *(nyon yid)*. [JOKYAB]
13. The dualistic thoughts of occurring sensation. Dualistic refers to perceiver and perceived (*gzung 'dzin*). [JOKYAB]
14. The five aspects of Mantra: The thatness of deity is the relative bodhichitta. The thatness of self is the body mandala. The thatness of *guhya-mantra* is the placement of the seed-syllable and the mantra-chain in the center of the heart. The thatness of recitation is the repetition of the root mantra, essence mantra and quintessence mantra. The thatness of emanation and absorption is the emanating and reabsorbing of light rays from the seed-syllable. [JOKYAB]

    The person conferring empowerment should be a master with the right qualifications. Someone who as the foundation has the purity of the three precepts; who by means of the path of learning, reflection and meditation, has reached personal perfection in knowledge, and possesses the great kindness of accepting disciples. Someone whose words of advice have the ability to cut through misconceptions and doubts, whose essential pointing-out instruction can make realization grow forth, whose power of blessings can interrupt impure perception, and whose threefold wisdom can clear the hindrances for experience and bring forth the enhancement of realization. [DILGO KHYENTSE]
15. Preparations (*lhag gnas*) refers to the preliminary ritual (*sta gon*). The ritual for the land (*sa chog*) means taking hold of the site. Thus, there

are the preparatory ritual for the deity (*lha sta gon*), for the vase (*bum pa sta gon*) and for the disciple (*slob ma sta gon*). *Lhag gnas* can sometimes also mean consecration (*rab gnas*). [JOKYAB]

16. To toss the 'flower of awareness' means to throw away the fixation on good and bad as to the dualistic experience of self-visualization and front-visualization, samaya being and wisdom being. [JOKYAB]
17. The disciple is initiated into the outer mandala of attributes, that composed of material substance, and the inner mandala of wisdom, which is the ultimate. [JOKYAB]
18. Substance is what comprises Body, mantra is of Speech, and samadhi is of Mind. [JOKYAB]
19. The subtle three doors are the nadis, pranas and bindus. The gross three doors are body, speech and mind. [JOKYAB]

    The deities of the three seats of completeness are: 1) The *skandhas* (aggregates) and *dhatus* (elements) are the seat of the male and female tathagatas. 2) The *ayatanas* (sense-sources) are the seat of the male and female bodhisattvas. 3) The body and *indriyas* (sense-faculties) are the seat of the male and female wrathful gate-keepers. [TULKU URGYEN]
20. The four circular empowerments are the four general empowerments mentioned above. They are called circular due to the round shape of the four implements used: the vase, skull, mirror, and torma. [TULKU URGYEN]
21. The reader who wishes to know more details, may read *Empowerment* by Tsele Natsok Rangdröl, Rangjung Yeshe Publ. [EPK]
22. [Rinchen] adds that *abhishincha* means 'fully sprinkling' since the defilements to be purified are sprinkled or washed away, while *abhishekata* means 'fully anointing' since the special capacity for being suitable to cultivate the path and attain the fruition is established within one's stream-of-being. [EPK]

23. This empowerment refers to the light rays from the top of the head of all the buddhas. This empowerment is received by a bodhisattva at the end of the stream of the ten bhumis immediately before attaining complete and unexcelled enlightenment. [TULKU URGYEN]

24. Tantra, statement and instruction are synonymous with Mahayoga, Anu Yoga and Ati Yoga. [EPK]

25. A major Mahayoga scripture; also known as *Mayajala*. [EPK]

26. The *Guhyagarbha Tantra* enumerates the ten outer benefiting empowerments: "Crown, tiara, and rosary, armor, banner of victory, and mudra, parasol, vase, and food and drink, and the five essences (nectars); when conferring these empowerments." [JOKYAB]

27. The five inner enabling empowerments are the two empowerments of learning and meditation enabling one to benefit oneself, the two empowerments of exposition and activity enabling one to benefit others, and the empowerment of the vajra king of all-encompassing teachings enabling one to benefit both oneself and others. [JOKYAB]

28. The yogic discipline of having equalized conduct and insight means, according to Khenpo Könchok Mönlam, to be able to act with pure perception as the outcome of having perfected the practices connected with the first empowerment. [EPK]

29. Scripture (*mdo*) here refers to the Anu Yoga just mentioned, and not to the sutras of the causal philosophical vehicles. [EPK]

    The 831 complex aspects are counted by the number of empowerment articles. [JOKYAB]

30. The four empowerments of the outer, the inner, the sadhana, and the secret are included within the four rivers of empowerment: the outer empowerment river of the water of tantra, the inner empowerment river of mastery, the sadhana empowerment river of renown, and the secret empowerment river of perfection. The empowerment ritual for the Embodiment Scripture contains more extensive details of these. [JOKYAB]

31. The Sadhana Section is one of the two aspects of Mahayoga, the other being the Tantra Section [EPK]
32. The name of an Anuttara Yoga tantra. [EPK]
33. The name of a Mahayoga tantra. [EPK]
34. For the details of the [precepts, trainings, and samayas of] Pratimoksha, Bodhisattva, and Mantra [teachings], look in the *Three Precepts,* the *Domsum* (*sdom gsum*) . [JOKYAB]

    English title *Perfect Conduct, Ascertaining the Three Vows*, by Ngari Panchen, Pema Wangyi Gyalpo, and commentary by His Holiness Dudjom Rinpoche. Wisdom Publications, Boston, 1996. Translated by Khenpo Gyurme Samdrub and Sangye Khandro. [EPK]
35. The three vajra-secrets refer to Vajra Body, Vajra Speech, and Vajra Mind. [CNR]
36. One literal meaning of *damtsig*, the Tibetan word for samaya, is sacred (*dam*) word (*tshig*). [CNR]
37. The other literal meaning of samaya is 'bound' (*dam*) or 'burned' (*tshig*). [EPK]

    [Rinchen] adds that samaya primarily depends on the pure or impure frame of mind, as the *Extensive [Scripture]* says:

    > That which is known as samaya
    > Does not exist somewhere else.
    > Your own stream of mind is the samaya.
38. To summarize the general, special, and supreme samayas: the general samayas are the trainings of individual liberation, bodhisattvas, and Mantra, which should be guarded as one's heart. The special samayas are the common samayas of the five families of Anuttara Mantra as well as the root and branch samayas, which should be guarded as the blood in one's heart. The supreme samayas are twenty described through analogies, such as not breaking the command of the vajra master, and so forth, which should be guarded as carefully as one's life-force. [DILGO KHYENTSE]

39. The eight sets of individual liberation, *pratimoksha*, are: 1) the eight fasting vows, taken for one day only; 2) and 3) the five vows of laymen and laywomen; 4) and 5) the vows of male and female novices; 6) additional vows taken by probationer nuns as a step towards becoming full nuns; 7) the discipline of the full nun, *bhikshuni*; 8) that of the full monk, *bhikshu*. [EPK]

For the bodhisattva trainings within the traditions of the two chariots of Nagarjuna and Asanga, see: *Light of Wisdom* Vol. I, note 247. [EPK]

40. The special samayas are taught exclusively in the context of Unexcelled Mantra. When a yogi possesses the confidence of realized training such as being able to revive the dead, has received permission from the yidam deity and his master, and is endowed with a special compassionate motivation, to carry out these samayas in a literal way for the welfare of others is the samaya of the development stage of expedient meaning. When a practitioner does not possess these, he or she applies the four types of intent, having transposed the literal meaning, and this is the special quality of connecting the completion stage to the samayas of the higher empowerments. Thus, they are known as 'special.'

When explaining these special samayas, to 'take life,' which is the samaya of the vajra family, is of several types. On the outer level, it means to deliver the ten objects that are enemies of the Buddhadharma by means of 'direct action.' On the inner level, it means to kill the pranas in the sense of interrupting within the central channel the circulation of the pranas in the left and right channels by means of the vase-practice, and finally stabilize the prana-mind in the *ushnika*. On the thatness level, it means to kill the thinking in the sense of composing yourself evenly in the thoughtfree wakefulness and thereby ensuring that the conceptualizing of perceiver and perceived does not arise.

'To take what is not given,' which is the samaya of the ratna family, on the outer level means to take wealth from miserly people, giving it to the poor and needy, and inspiring a generous attitude in the people from whom you took. Alternatively, it means being generous with wealth and enjoyments which you have magnetized by the power of Secret Mantra. On the inner level, it means to magnetize maidens of the types of *deva*, human, *yaksha*, and so forth, for the sake of generating the wisdom of great bliss. Or, it means to take – without being given – the elixir of the queen by means of the power of prana. On the thatness level, it refers to the ultimate queen who is the knowledge of emptiness, and to taking what is not given by anyone else, namely the attainment of realization by means of personally training in the samadhi of shamatha and vipashyana.

To engage in sexual relationship with a consort, which is taught to be the samaya of the padma family, on the outer level means the karma mudra who is an actual consort; on the inner level the dharma-mudra who is a mental consort; as well as tummo which is the samaya mudra. These three are taught for the sake of generating the example wisdom of the melting bliss. On the thatness level, it means to compose yourself evenly in the *mahamudra*, the original and coemergent wisdom.

To utter falsehood, which is taught to be the samaya of the karma family, on the outer level means to lie in order to save other's lives, and so forth. On the inner level, it means to teach in accordance with the dispositions and faculties of those to be tamed. On the thatness level, it means, while self and sentient beings have no true existence, to make statements that are devoid of truth such as saying, "I will liberate all sentient beings from samsara!" [RINCHEN]

41. See the section on the paramita of discipline in *Light of Wisdom* Vol. I, Chapter 13. [EPK]

42. See *Light of Wisdom* Vol. I, Chapter 13 on the section of the paramita of generosity. [EPK].

43. The outer, inner and secret aspects can also refer to the three aspects that comprise the nine vehicles: the outer vehicles of directing the origin [of suffering]; the inner vehicles of insightful austerity; and the secret vehicles of commanding means. [RINCHEN]

The outer are the vehicles of shravakas, pratyekabuddhas, and bodhisattvas; the inner are the vehicles of Kriya, Ubhaya, and Yoga; and the secret are the vehicles of Maha, Anu, and Ati. [CNR]

44. The actions of offering are the outer, inner and innermost offerings as well as torma, fire-puja, and so forth. [RINCHEN]

45. Among the samayas for the karma family, to explain the meaning of guiding further and so forth: According to the person of lesser capacity, to deliver to the higher realms all those who have not been delivered from the lower realms. According to the person of medium capacity, to free into peace [nirvana] all those who have not been freed from the ocean of existence. According to the person of greater capacity, to confirm in the Mahayana all those who have not been confirmed with peace, and to establish in transcendence to buddhahood all the bodhisattvas who have attained the bhumis but have not fully reached the transcendence [nirvana] that dwells in neither existence nor peace. [JOKYAB]

46. The gross three doors are delivered by the melting bliss of the development stage. The subtle nadis, pranas and bindus are freed by the melting bliss of the completion stage with attributes. The extremely subtle defilements of the three experiences are confirmed by the melting bliss of the *phonya*. The most subtle three doors, the identity of the essences of the six elements, are transcended into the three vajras by the completion stage without attributes. These four are taught to be the progressive stages of the four empowerments. [JOKYAB]

47. The six periods of day and night. Khenpo Könchok Mönlam says that it was the Indian tradition to do six sessions within a 24 hour duration, while in Tibet four sessions were more popular. Tsikey

Chokling Rinpoche says that they mean three during the day and three during the night. Sometimes a period is defined as three hours; sometimes two before noon, two after noon, and two during the early and the last part of the night. [EPK]

48. The aggregates, elements, sense-objects, sense-faculties, and colors. [EPK]

49. The ten objects (*zhing bcu*) are described in the *Bright Effulgence*:

 The enemy of the Three Jewels, and of the master,
 The samaya violator, and the malicious,
 The samaya enemy with a wicked character,
 The one suitable to include, and who harms everyone,
 And the three lower realms, these ten
 Should be apprehended by all yogis. [JOKYAB]

50. The essences of the five aggregates are defiling [leaking] outwardly through the five sense-doors due to the circumstance of coarse desire and anger and hence they should be bound to be undefiling [non-leaking]. [JOKYAB]

51. In the case of development stage as inference and completion stage as direct perception, the latter refers to completion stage with attributes. [JOKYAB]

52 For an explanation of the defilement of the habitual tendencies of transition, see *Light of Wisdom*, Vol. I, pages 281-282. [EPK]

53. The *Light of Wisdom, Vol. II*, covers the practice connected with the vase empowerment. The practice connected with the three higher empowerments are meant to appear in the following volumes. [EPK]

54. The two higher yogas are Anu and Ati Yoga. [JOKYAB]

55. Since it is of exceeding importance to identify the object to be accomplished, the sugata-essence, which by nature is the utterly pure dharmadhatu, is the samaya being that is present as the ground-continuum of all sentient beings. The deity that is of the identity of wisdom is the wisdom being of dharmakaya, the wisdom that is the mind-continuum of all victorious ones. These two: the samaya be-

ing and the wisdom being, as the ground-continuum and [enlightened] mind-continuum, are neither different nor separate, so samsara and nirvana are primordially the indivisible unity of the samaya and wisdom [beings]. The deities with attributes that manifest from their blessings or expression are the Three Jewels and the Three roots. It is by all means vital to understand these characteristics. [Jamyang Drakpa] repeatedly said this. [JOKYAB]

56. In the word *vidyadhara*, *vidya* refers to awareness-wisdom *(rigpa'i yeshe)* and the one who has realized it is a *vidyadhara*. [TULKU URGYEN]

57 In Tibetan, Padma Vajradhara is Tsokye Dorje Chang. [EPK]

58. To explain this: The deity to be accomplished is luminous awakened mind, the natural state of unconfined empty cognizance – the identity of essence, nature and capacity that is primordially present without distinction in all beings. This is the state in which all phenomena included within the aggregates, elements, and sense-sources are primordially pure as being the mandala deities of the three seats of completeness. In particular, the extremely subtle three doors are from the beginning identity of the deity of the three indestructible vajras. The lack of understanding due the mistaken conceptualizing the perceiver and perceived as separate, which happens because of not recognizing your natural face, is the object of purification, the temporary defilement. [RINCHEN]

59. To explain the superior indivisible truths of Mahayoga: First, the 'triple purity' means that the five elements of the external vessel-like world, the five aggregates of the internal contents-like sentient beings, and everything comprised of their individual streams of being, the eight collections of consciousness, have been since the beginning 'purified and perfected' as a mandala of kayas and wisdoms. That is to say, these three — vessel, contents, and streams of being — are pure in respectively being the five female tathagatas, the five male, and the five wisdoms. Therefore, it follows that whatever is primordially pure has never been covered by any of the

obscurations, and that it is consequently 'purified and perfected' as the identity of the kayas and wisdoms. That, in other words, is dharmakaya.

Next, the fourfold equality refers to the fact that samsara and nirvana are realized as being nondual through this fourfold equality because all phenomena are primordially purified and perfected. This fourfold equality is explained as follows.

The two categories of ultimate [truth], the qualified and the unqualified, made through partially and completely cutting through conceptual constructs, are both equal in simply being emptiness to refute constructs. The two types of relative [truth], defined as correct and incorrect by being or not being able to perform a function, although they resemble each other when perceived, are both equal in simply being devoid of reality. This is the way that is in common with Mahayana.

According to the special way of Unexcelled Mantra, there is taught the twofold superior equality: 1) the qualified and unqualified emptiness consisting of the classifications of 'refuting as an absence' and 'refuting as an identity' *(med dgag dang ma yin dgag)*, are both equal in being spontaneously present as the very identity of the seven riches of the superior ultimate [truth], and, 2) the incorrect relative [truth] as the impure karmic perception and the correct relative [truth] as the pure divine perception [of deity], are both equal as the superior relative [truth] in being the mandala of kayas and wisdoms. [JOKYAB]

60. For the three mandalas of Anu [Yoga], the view is to establish distinctly that all ground phenomena are three mandalas: 1) the unconstructed basis space of nonarising is the pure expansive sky of the consort Samantabhadri, also called 'the primordial mandala of *isness*.' 2) This doesn't obstruct the subject, the great bliss that is luminously present as self-existing awareness, which is wisdom Samantabhadra, also called 'the natural mandala of spontaneous presence.' 3) This basic space and wisdom as nondual is the Child

of Great Bliss, also called 'the fundamental mandala of awakened mind.' [JOKYAB]

61. The scriptures of the Instruction Section teach that mind-essence dwells within the heart of all embodied beings, supported by the [sphere] comprised of the five pure essences. Generally, the five pure essences are as follows: The pure essence of the channels is *avadhuti*; the pure essence of the winds is the life-wind; the pure essence of the white element is the HANG syllable; the pure essence of the red element is the A stroke; and the pure essence of the pure essences is the *alaya*, all-ground. [JOKYAB]

In particular, the meaning of these points, as taught in all the Tantra Sections and Sadhana Sections [of Mahayoga], are the following: In the Dharma-wheel of the heart center are eight nadi-petals which when epitomized can be included within four types. The three nadis in front have the function of manifesting the nonarising dharmata and are therefore called 'nature-channels,' dharmata-nadis. In them dwell the pure syllable OM and the impure SU and TRI of demigods and animals, and they remain in the form of round shape and white color. The single nadi to the right has the function of manifesting wisdom and so is called 'wisdom-channel,' *jñana-nadi*. In it dwell the pure syllable HUNG and the impure A and NRI of gods and humans, and it remains in the form of square shape and yellow color. The single nadi to the left has the function of manifesting qualities and so is called 'qualities-channel,' *guna-nadi*. In it dwell the pure syllable AH and the impure PRE and DU of pretas and hell beings, and it remains in the form of crescent shape and red color. There are three nadis at the back which have the function of sleep, dullness etc., and are therefore called 'self-reliant channels' (*rang rgyud kyi rtsa*), *svatantra-nadis*. They remain in the form of triangular shapes and dark red colors.

In the middle of the Dharma-wheel in the heart center dwell the 'five great pure essences.' The pure essence of earth is the nadi 'white silk thread' the thickness of which is like one tenth of a hair

from a horse tail. Within this is the pure essence of water, the 'vermilion' which is like the essence of the mother. Within that is the pure essence of fire which is like power of a mirror placed in the sun. Inside this is the pure essence of wind which is extremely subtle, like the wind of gold underground which moves through space. In the middle of that is [the pure essence of space], present in the form of the clear accommodating mid-air. It is within this embodiment of the five pure essences that the pure essence of mind [is present as] the 'pure wisdom sphere' of unconfined empty cognizance. Its color resembles the center of the rising sun, like the analogy of the *kekeru* gemstone set in the center of refined gold. [JOKYAB]

All of these remain as the six objects, six wisdoms, and the five bodies, or six classes. [JOKYAB]

62. The 'outer' is the basis for the impure aggregates to arise. The 'inner' is the 'innate aggregates.' The 'alternate' is the mandala deities of the three seats of completeness. [JOKYAB]

63. Among the three vajras, the vajra body is the combined earth and water among the six pure essences. The vajra speech is combined fire and wind. Vajra mind is the combination of space and equality. [JOKYAB]

64. Although the jewel is a wish-fulfilling jewel, when it falls in the mud it is covered by dirt and becomes unrecognizable. The jewel temporarily covered by mud is the example for sentient beings who fail to recognize their own nature. All sentient beings are buddhas, but due to temporary obscurations they do not realize it. The ground is likened to a wish-fulfilling jewel, while the path is like the jewel which has fallen in the dirt and is covered by defilements. In this context, the path means the state of confusion. When the jewel is covered by dirt it is not obvious that it is a wish-fulfilling jewel, even though this dirt is temporary. But once it is removed we realize that the the jewel is a wish-fulfilling jewel. In the same way, when our confusion is purified, the wisdom which is our basic

wakefulness is made manifest. The way to purify the confusion is through the skilfull means of Vajrayana practice. [TULKU URGYEN]

65. To expand this a little: The stream-of-being which manifests in the form of deluded phenomena – the karma and disturbing emotions of the truth of origin and the truth of suffering – is primordially pure in that self-knowing mind is the awakened state and the innate aggregates, elements, and sense-sources are the mandala of the deities of the three seats of completeness. Due to this vital point, no matter how deluded and no matter what something appears as in the relative impure perception, rather than the [methods] for abandoning, covering, and purifying of the philosophical vehicles, in Mantra, you take pure perception as the path. This means that all your present perceptions are – without accepting or rejecting, removing or adding anything – primordially displayed as being the ocean of kayas and wisdoms. Through this practice of pure perception, the actuality of not being able to find the two truths of suffering and origin, even if you were to search for them, is experienced as the two truths of cessation and the path. Therefore, in a basic and real way, samsara and nirvana are *equality*, without having to reject one and accept the other, and the relative aspect is *purity*. Since this is originally so, without meeting or parting, the indivisibility of the two truths is the 'superior dharmakaya' – that is the ultimate view of the path of Mahayoga. [DILGO KHYENTSE]

66. Karma and disturbing emotions are the truth of suffering. In the context of Secret Mantra, sexual involvement is to be adopted and is therefore the truth of the path. Since the world and the beings are the basis and support for suffering, in the context of Mantra all that appears and exists are transformed into male and female deities, and is therefore the cessation rather than suffering. Alternately, the fruition of the kayas as the support and the wisdoms as the supported are the 'utilizing the fruition as the path.' [JOKYAB]

67. In the Hinayana, the shravakas and pratyekabuddhas abandon disturbing emotions or bring them to cessation. In the causal vehicles

of philosophy, the bodhisattvas purify them. In Mantra, the followers of the Outer Tantras transform [disturbing emotions] while the followers of the Inner Father and Mother [Tantras] take control of them. For a practitioner of Ati Yoga the object of abandonment and its remedy are of one taste. [JOKYAB]

68. To explain the deities to be accomplished: The ground is the luminosity of awakened mind endowed with the three aspects of essence, nature and capacity. This is the *samaya being* that is primordially present in all beings without difference, remaining right now as your natural possession even though you are an ordinary person. Nevertheless, just like a jewel that is covered in mud and not free from defilement cannot perform its function, at the present time we are in the delusion of not recognizing our nature as the real, basic state.

At the same time, the fruition which is the dharmakaya of all victorious ones encompasses all of samsara and nirvana as the immaculate dharmadhatu. This is the *wisdom being* which is connected to yourself in the manner of being a nondual, single, identity. Understand this secret key point that the nonduality of samaya being and wisdom being consists in the fact that ground and fruition are not separate.

From the expressions or blessings of these two appear the 'deities of attributes.' Their identities are the Three Roots while their forms are peaceful and wrathful, sambhogakaya and nirmanakaya, chief figure and retinues, in a diversity that is inconceivable. These are the deities to be accomplished.

What you pursue is their blessings and the two accomplishments. The way to attain them effortlessly in a manner that is more profound and in many ways superior is to practice the sadhana of Padma Tötreng Tsal, the single embodiment of the ocean-like Three Roots.

When through your practice you perfect the paths and bhumis of the four vidyadhara levels and realize the state of the ocean-like kayas and wisdoms, it is like receiving the fulfillment of all your wishes from the purified jewel and thereby being able to dispel the poverty of yourself and others. [DILGO KHYENTSE]

69. The three lineages are mind, sign, and oral. The nine vehicles are as were mentioned earlier. [JOKYAB]

The three abodes are the Body wheel below ground, the Speech wheel on the ground, and the Mind wheel above ground. The dakinis are the ones who dwell in these three abodes. Alternatively, they are the dakinis dwelling in the 24 sacred places, the 32 sacred valleys, and the eight charnel grounds. [JOKYAB]

70. The detached is, for instance, the nirmanakaya Shakyamuni. The passionate are, for instance, Hayagriva in union with his consort Varahi. [JOKYAB]

The lord of the mandala is the chief figure of all mandalas. [JOKYAB]

71. The two vidyadhara treasure revealers and siddha kings are Jamyang Khyentse Wangpo, alias Padma Ösel Do-Ngak Lingpa, and [Chokgyur Lingpa] Terchen Chokgyur Dechen Zhikpo Lingpa. These two are like father and son. [JOKYAB]

> "Meditate on me, the embodiment of the Three Roots.༔
> That is to say, externally, in order to dispel all
> obstacles,༔..."

The meaning of this is as mentioned in the *Lama Tennyi Korsum*:

> Among the sadhanas for the hundred teachers of Sutra and
> Mantra,༔
> And among the sadhanas for the dharmakaya,
> sambhogakaya, and nirmanakaya of the Three Cycles.༔

Among these the Four Cycles of Guru Sadhana are nirmanakaya sadhanas. [JOKYAB]

72. To explain the outer, inner and innermost obstacles: the outer obstacles are disturbances of the four elements; the machinations of the Mara of the Lord of Death and the Mara of the Aggregates; disease, famine and warfare; and the dread of rebirth, death, and the bardo. The inner are obstacles for the channels, energies and essences; the machinations of the Mara of Emotions; and the deluded perceptions of desire, anger, and dullness. The innermost are the obstacles of the deluded concepts of perceiver and perceived; the machinations of the Mara of the Divine Child; and the hindrance for the state of omniscience. [DILGO KHYENTSE]

73. Here is a short introduction to the *Barchey Künsel* cycle:

The *Barchey Künsel* is the heart essence of the accomplished master Padmasambhava who perceives the three times in the entirity. It is the quintessence of one billion heart sadhanas of the Guru, the most unique terma buried in the land of Tibet; and it is the first among the *Four Cycles of Guru Sadhana*. This *Guru's Heart Practice that Dispels all Obstacles* contains in completeness all the profound key points of the view, meditation and conduct of the *Three Inner Yoga Tantras*. It manifested from the secret treasury of the great wisdom, the vast realization of the Second Buddha of Uddiyana, as the self-existing natural vajra sounds in perfect melodious tones.

Its expressions that are unmodified by the intellect of ordinary people, its words that are without delusion, and its meaning that is unmistaken, are exclusively due to the kindness of the three powerful knowledge-holders [Khyentse, Kongtrül, and Chokling], the great beings of the three families, who incarnated as masters to compile and propagate an ocean of secret teachings. It is exclusively through their kindness that this teaching was established in writing as the splendor of unending welfare and happiness for the disciples in the Land of Snow, and propagated to flourish everywhere.

This pure and perfect teaching, which effortlessly bestows, in accordance with one's wishes, the all-encompassing supreme and

common siddhis, temporaily and ultimately, was an unprecedented diffusion of the gemstones of the profound meaning, like opening up for the treasury of the universal monarch. [DILGO KHYENTSE]

About the *Barchey Künsel* practice, which is the first and most extensive of the *Four Cycles of Guru Sadhana*, Jamgön Kongtrül says in his *Seed of the Great Sal Tree*:

"Generally, for the basic descriptions of how to practice this, take the third chapter taught in the *Sheldam Nyingjang* as basis and apply them, following your teacher's oral advice, in the extensive, medium or short version, whichever is appropriate, and in accordance with the situation in terms of place, time, and type of person.

Whether you begin development or completion, first perform the general preliminaries of the fourfold mind-training and the four special preliminaries.

For the main part, according to the system of Terchen Chokgyur Lingpa, take *Sheldam Nyingjang* as basis, and first practice Dharmakaya Amitayus followed by the Lotus Magical Net of Sambhogakaya, the Great Compassionate One [Avalokiteshvara]. After that, combine the extensive or medium version with the Nirmanakaya [Padmasambhava], whichever is suitable, and complete the set number [of recitations] for *approach* and *accomplishment*. Following that, it is necessary to perform successively the *specific approaches*, combining the twelve manifestations with *Trinley Nyingpo*, and complete the four activities and the four ancillary practices as well as the practice of the teaching guardians.

According to the system of the omniscient master, Padma Ösel Do-Ngak Lingpa [Jamyang Khyentse Wangpo], perform, as the beginning of the main part, the single mudra according to the *Gyüngyi Köljang*, the *Daily Practice Manual*, as 'approach'; the condensed outer mandala of *Trinley Nyingpo* as the 'full approach;' *Trinley Dringpo*, the *Medium Practice Manual*, as 'accomplishment;' and *Trinley Gyepa*, the *Extensive Practice Manual*, together with

Dzapkyi Köljang, the *Recitation Manual*, and so forth in a detailed way for the 'great accomplishment.' The samadhis and visualizations for recitation of these should conform with the root text of the third chapter [of *Sheldam Nyingjang*]. Having properly performed the four aspects of approach and accomplishment, perform then the 'specific practices' such as those for Dharmakaya, Sambhogakaya and so forth, whichever is suitable.

There is no difference between following either of these two systems since they both are lords of these profound teachings."

74. Great Bliss Wish-fulfilling Guru is also known as Guru Mahasukha Padmasambhava. He is depicted as sitting in vajra posture with the hands in equanimity holding a nectar-filled kapala, and wearing a pandita's hat. [EPK]

75. Thus you attain mastery over all buddha families and mandalas. [RINCHEN]

76. The means for accomplishing the all-encompassing activities based on the root mandala will be the first chapter in *Light of Wisdom, Vol. III*. [EPK]

77. Endowed with the three wisdom aspects means with essence, nature and capacity which are the threefold wisdoms of the three kayas. [JOKYAB]

    One trains in taking refuge by means of combining these two: the causal and the resultant ways. [DILGO KHYENTSE]

78. To explain this line: This very mind, that is purified of all faults, primordially endowed with qualities, and free from obscurations, is the Buddha. [JOKYAB]

79. These details are covered in *Light of Wisdom, Vol. I*, chapter 12-14.

80. Liberation is to be liberated from the three realms of samsara, and the state of omniscience is the truly and completed awakened state of a buddha. The emotional obscuration hinders liberation while the cognitive obscuration hinders omniscience. [CNR]

81. For the outer, inner and innermost practice in the context of Vajrasattva, the outer way is to visualize the single male form of Vajrasattva at the crown of one's head and then recite the 100-syllable mantra. The inner way is to visualize the five families of Vajrasattva and then recite the 100-syllable mantras of the five families. The innermost way is to visualize Vajrasattva with consort and then recite the 100-syllable heruka mantra.

Alternatively, to visualize Vajrasattva at the crown of one's head followed by the downpour and purification with nectar is the special quality of the outer way. To kindle the A-stroke at the navel and burn away the misdeeds and obscurations of the impure aggregates, elements, and so forth, is the special quality of the inner purification of obscurations. To let be in the state free from focus is the most eminent special quality of the innermost purification of obscurations.

Furthermore, according to the instructional lineage of the Great Vidyadhara (Dordrak Rigdzin Chenpo?), the outer way of Kriya Tantra is to visualize Guru Vajrasattva at the crown of one's head. The inner way of Charya Tantra is to visualize him in the heart center. The secret way of Yoga Tantra is to visualize him as the triple sattvas. The innermost way of Anuttara is to visualize him while possessing the three applications [of deity, mantra, and samadhi]. The thatness way is to bring [the practice] into dharmadhatu.

Among these five, the first is the general way. The second is to imagine that he moves from the crown to the throat and from there to the heart center; that the stream of nectar then purifies the misdeeds and obscurations of the three doors, and that one's obtains the blessings of his three mysteries. As for the third way, the nectar fills up one's body and purifies all obscurations, after which the 'body of karmic ripening' changes into Vajrasattva. In the heart center of Vajrasattva is a white vajra in the center of which is HUNG. These are the triple sattvas. The fourth way is, after that, to recite

the six-syllable mantra while possessing the threefold application, imagining that sights, sounds and awareness are Vajrasattva's Body, Speech and Mind. The fifth is to compose yourself in equanimity free of focus within the state of primordial purity. [JOKYAB]

82. As for the hundred syllables, there are two types: the Hundred Syllables of the Tathagatas as taught in the *Tantra of the Arrangement of the Three Samayas* and the Hundred Syllables of Vajrasattva mentioned in numerous tantras. For that of Vajrasattva, as well, there are also two types: the Hundred Syllables that embody the peaceful ones, which is adaptable in being the name-mantra of boundless types of supramundane deities, and the Hundred Syllable mantra of the wrathful herukas that is taught in the *Tantra of Unexcelled Utterance* and elsewhere. Although there are various types, some that have and some that don't have the fixed number of one hundred syllables, they are known as the Hundred Syllables because they are of the same type of mantra. [JOKYAB]

83. To general deep sorrow and regret for misdeeds and failing is the 'power of remorse.' As the remedy to purity them, to take one-pointedly refuge in glorious Vajrasattva, as indivisible from your master, and to visualize the bodily form of the deity in connection with whichever outer, inner or innermost practice is suitable, is the 'power of support.' To recite the essence *guhya-mantra* with the hundred syllables together with the visualized projection and dissolution, including the downpour and purification with nectar, is the 'power of the applied remedy.' To apologize for misdeeds and failings formerly done, and to resolve firmly not to repeat them in the future, is the power of mending. By means of possessing these four powers complete, you should thoroughly cleanse and purify your stream-of-being. [RINCHEN]

84. Here is the translated meaning of the 100 syllables: From OM to YA means "OM Vajrasattva's samaya." From MANU to SATVA means "care for me, oh samaya!" From TVE to BHAVA means "satisfy me!" From SUTO to BHAVA means "Fulfill me!" From SUPO to BHAVA

means "Make me fully develop!" From ANU to BHAVA means "Be loving to me!" From SARVA to YACCHA means "Grant me all the siddhis!" From SARVA to ME means "Make me master all activities!" From CHITTA to TU means "Make my mind virtuous!" From HUNG HA to HOH is the passionate laughter of vajra wisdom; the wish to translate that is the pursuit of fools. From BHAGA to TA means "of all the Blessed Thus-Gone Ones." From VAJRA to MUNCA means "Vajra, do not forsake me!" The words VAJRI and BHAVA mean "Make me vajra-like!" From MAHA to AH means "Great samaya being, AH!" This was according to Manjugosha [Jamyang Khyentse Wangpo].

Alternately, according to Guna [Jamgön Kongtrül] the first part is the same followed by this slight difference: Make me master all activities! Make my mind virtuous! HUNG HA HA HA HA HOH! Oh Blessed Vajra, all tathagatas, may you not forsake me! Make me vajra-like! Great samaya being, AH! [JOKYAB]

Guna is often used for Jamgön Kongtrül as it is part of Guna Sagara, the Sanskrit for Yönten Gyatso, one of his other names which means Ocean of Qualities. [EPK]

About the letter OM, the *Vajra Peak* mentions:

> For which purpose is the OM uttered?
> For the purpose of eminence, richness, splendor, and prosperity,
> And as a pledge and for auspiciousness.
> It is the essence that retains the jewel;
> The OM is endowed with the fivefold wisdom. [JOKYAB]

85. These lines were taken from the preliminary practices for the *Tukdrub Barchey Künsel* cycle [EPK]:

> Protector, due to my ignorance and lack of understanding
> I have transgressed and violated my samayas.
> Master and protector, please give me refuge.
> Sovereign vajra-holder,

Lord of great compassion,
King of beings, in you I take refuge.

86. About being 'the inner cleansing according to the Unexcelled Secret Mantra,' the outer cleansing is performed by means of Vajra Vidarana and so forth. The inner cleansing is the meditation and recitation of Vajrasattva with the visualization for the downpour and purification with nectar. The secret cleansing, as in the instance of training in *tsa-lung*, is to imagine one's body as the vase, the inner organs as the vase-substance, one's mind as the vase-deity, and the scented water as being the identity of Akshobhya. The first pure part is then to be offered to the guru and the Three Jewels, the middle part to drink and cleansing, while the remainder is to be given to the hungry ghosts. Through that one remains unharmed by sickness, evil forces, and defilement, and it is the most eminent way to remove hindrances for *tsa-lung*. [JOKYAB]

87. To expand slightly: the accumulation of wisdom comprised of shamatha and vipashyana is the conducive cause for attaining the ultimate dharmakaya of fruition, and the *rupakayas that act for the welfare of others* depend upon gathering the accumulation of merit. [RINCHEN]

88. For the 'mandala of accomplishment' place a mandala plate with five heaps on the shrine table before you as the support for the accumulations and surround it with offerings. [DILGO KHYENTSE]

89. 'Undertaken according to the visual transmission, as a support for your visualization,' means to train in the general way of mandala offering with an appropriate application and visualization. [JOKYAB]

According to Jamdrak Rinpoche, Jamyang Khyentse said that the outer is the mandala of relative substance; the inner is the mandala of the vajra body; and the innermost is the mandala of bodhichitta. [JOKYAB]

90. Among the numerous media of samadhi, this is the samadhi of Sky Treasury, meaning inexhaustible. The aspiration of Sky Treasury is

the strength of a bodhisattva's aspiration which among the ten masteries is mastery over aspiration. It is said the six paramitas are complete within mandala offering. [JOKYAB]

91. The visualization of the splendor and riches of the world and beings, the specialty of the arrays of the realms of the three kayas, and the intent of the bodhichitta attitude. [JOKYAB]
92. Kamalashila means Lotus Flower Character, which refers to Phadampa. [JOKYAB]
93. The seven precious possessions. Identical to the seven royal possessions: the precious wheel, jewel, queen, elephant, minister, horse, and general. [JOKYAB]
94. The seven riches of noble beings are: faith, discipline, generosity, learning, sense of shame, conscience, and intelligence. [JOKYAB]
95. In general it is taught that the final attainment is when you reach the unexcelled peace of enlightenment, because you have then arrived at transcendent bliss. This attainment depends upon the circumstance of a qualified spiritual guide. All the sutras and tantras teach in unison that we should follow such a master with total trust. But on this path of Mantra to do so is even more important in that the basis for quickly receiving the blessings within your stream-of-being, and for [the attainment of] all the supreme and common siddhis, is exclusively your root guru who possesses the threefold kindness. [DILGO KHYENTSE]
96. Being endowed with the threefold kindness is, according to the general system, to have obtained the three precepts. In the Mantra system it means the root master who confers empowerment, explains the tantras, and bestows oral instructions, which is the one who gives the pointing-out instruction. [JOKYAB]
97. Do so while combining the chanting with the visualization. [RINCHEN]
98. Here is the way to make supplications. The objects whom you supplicate are the masters of the six lineages by recognizing that they

are the essence of the Three Jewels and Roots throughout all directions and times. The ones who make the supplications are all sentient beings equal in number to [the infinite expanse of] the sky who are headed by yourself as the chant leader. The way of supplicating is with the intense longing of decisively and completely surrendering all hopes and aims to the masters in whom all faults are exhausted, all qualities perfected, who are the sources of all needs and wants, and who bestows all accomplishments. What is the purpose of this? It is to pacify the obstacles for training in the two stages, and to receive in your stream-of-being the blessings for the general siddhis and for the special great wisdom so that you swiftly can accomplish the supreme siddhi. [DILGO KHYENTSE]

99. Bhavideva, whose name is Sanskrit, is the author of the *Fifty Verses of Guru Devotion*. [JOKYAB]

100. To include the full quotation of this *Daily Apology in Eight Branches*:

Vajra master, glorious buddha,
Abiding throughout the three times, to you I bow down.
With undoubting mind I take refuge
In those who are the basis for the teachings of the Three Jewels.
Please accept the pure offerings,
Actually present and mentally created.
I apologize for all misdeeds without exception,
The hindrances that obstruct the river of accomplishment.
I rejoice in the unattached practice
Of the Dharma of threefold purity throughout the ten directions.
Generating the resolve towards complete enlightenment,
Pure and free from the defilement of the four limits,
I offer my body of three purities
To the sugatas and bodhisattvas.
All the virtue from all lifetimes

I add up and dedicate to supreme enlightenment.

"Vajra master, glorious buddha," means that the master is the identity of all buddhas. "With undoubting mind I take refuge," means the ultimate taking refuge. "The pure offerings" are the purities of objects, substances, and intention. The "ten directions" are easy to comprehend. The "threefold purity" is the purity of subject, object and action in the sense of being free from the clinging of holding them as focus. To be "free from the defilement of the four limits," means presence as the limit of eternalism, absence as the limit of nihilism, both as the limit of antithesis, and neither as the limit of negation. The freedom from the defilement of these four limitations is taught to be the ultimate bodhichitta. The "body of three purities" means offering the body consisting of the purity of nadis, pranas and bindus, or, alternately, the preparation of pure resolve, the main part of pure action, and the conclusion of pure rejoicing. There are three purposes for making this offering: temporarily, for the purpose of perfecting the accumulations so as to have no obstacles arise in the three doors, and to receive blessings; throughout all lifetimes, for the purpose of becoming a servant to awakened ones; and ultimately, for the purpose of attaining buddhahood. [JOKYAB]

101. For instance, the master Buddhaguhya mentions eight in his *Progressive Stages of the Path for the Magical Net.* [DILGO KHYENTSE]

102. A dedication must necessarily be preceded by a virtuous root. An aspiration is not necessarily so. [JOKYAB]

103. To be endowed with the sixfold transmission means the mind, sign, and oral transmissions; as well as the transmissions of compassionate blessings, of dakini mandate, and of empowered aspiration. To be endowed with the ninefold transmission means with the addition of the transmissions of written yellow parchment, of profound pure vision, and of ultimate realization. Alternately, the yellow parchment can be substituted with the transmission sacra-

ment that liberates through taste. In this way there are many variations. [JOKYAB]

104. "Headed by yourself" means that you are leading the choir as the head chanter, the *umdzey*. [JOKYAB]

105. The 80,000 kinds of obstructing forces include the 720 suddenly arrived, the 360 types of obstructers. [JOKYAB]

106. First of all, understand that obstructers are our own thoughts, as they arise out of our own mind. Conversely, 'obstructing forces' is also a term given to that which first will not relinquish command over the site of the mandala, steals the accomplishments, sneaks away with the resplendence of the offerings, and creates different interferences. Although all these hindrances arise out of our own minds, according to the general way of practicing a sadhana you first gently and peacefully offer them a present and ask them to leave. This is done by giving a torma. Next, there is a commanding approach whereby you say, "Take this torma and get out or you will feel the wrath of the herukas." Thirdly, you wrathfully expel them. Those are the three ways. [TULKU URGYEN]

107. About the consecration of the torma by means of mantra and mudra, the Precious Master of Uddiyana has said:

> Produce abundance through samadhi.ꞈ
> Make them receive individually through mantra.ꞈ
> Through mudra there is neither defeat nor conquest,
> fighting or strife.ꞈ
> Thus assign it, releasing it with the truth of expounding
> the Dharma.ꞈ

Thus he taught. [JOKYAB]

108. The first is peaceful, the second commanding, and the third is forceful. [RINCHEN]

The third way of dispelling is accompanied by mustard seeds and frankincense, wrathful mantras, dance steps, and the sounding of musical instruments. [DILGO KHYENTSE]

109. This protection circle in five parts is the king or the ultimate of all types of protection circles. [JOKYAB]

110. Vajra Anger is the action deity whose identity is that of Vajra Heruka. [JOKYAB]

In the context of the *Barchey Künsel* cycle, for instance, you would visualize yourself in the form of Padma Might, Hayagriva. [EPK]

111. The preta-fire, or 'flesh-eater's fire,' refers to *ashvara* which is a type of Tirthika (non-Buddhist). Among the four types of fire-pit mentioned in the *Immaculate Light*, the *ashvara*-fire should be identified as the Tirthika's offering-fire. In Tibet, it means charnel ground fire which means charcoal from a funeral pyre. Jamdrak Rinpoche said that the ingredients for showering down the resplendence of wisdom are vital, while the fire itself is of minor importance. [JOKYAB]

112. The hand-drum, *chang-teu*, is a small damaru which is tall and narrow in breadth. [JOKYAB]

The invocation is performed while waving the silken flag; wearing the crown, dancing robes and ornaments; sounding musical instruments such as the hand-drum; and dancing. [DILGO KHYENTSE]

113. The fivefold fruition is the Body, Speech, Mind, Qualities and Activities. [JOKYAB]

114. The root text uses the word *rölmo*, which translates as 'music' while Jamgön Kongtrül's commentary uses *rölpa*, meaning 'display.' [EPK]

115. To explain this quote from the *Galpo Tantra*: Purify by conceiving of or settling into the equanimity of emptiness, the purity of dharmadhatu, beyond the focus on the impure holding of the offering articles as being real. Within the state free from holding the three spheres, consecrate everything —the outer, inner and innermost offerings — perfectly to manifest as a cornucopia of pleasing articles, through the power of transcendent giving that is free from the flaw of stinginess and endowed with the inconceivable offerings of unexcelled wisdom. [JOKYAB]

116. The 'first-names' refer to the root of their names. For instance PAM for *pushpe*, DHAM for *dhupe*, and so forth. [JOKYAB]
117. ARGHAM is drinking water, PADYAM rinsing water, PUSHPE is flowers, DHUPE is incense, ALOKE is a lamp, GHANDHE is perfume, NAIVIDYA is food, and SHAPTA is music. [TULKU URGYEN]
118. The karma that is conducive to merit refers to the ten virtuous actions, together with their secondary aspects, through which one gains rebirth in the three higher realms. Purifying them, by means of embracing the virtuous actions with renunciation and bodhichitta, they become 'karma that is conducive to liberation,' through which one attains the three types of enlightenment. [EPK]
119. The objects to be purified in the development stage are defined as the 'three stages of existence' with five aspects of involvement through the way they ripen. That is to say: Since all things, inside or outside, that have substantial existence, are self-existing awareness and emptiness, therefore, the existence of dying, as the first stage, is ultimate truth; the existence of taking rebirth, as the next stage, is conventional truth; and the existence of rebirth, as the last stage, involving childhood, youth and maturity, is the nondual two truths.
120. "The branches of involvement are defined as five." These are: the dying state of existence as the ultimate truth, the intermediate state of existence as the relative truth, and the reborn state of existence, which has three progressive stages. These three are the stage from taking birth to childhood, the stage of youth and prime of life, and the stage from adulthood to old age. In this way there are five stages. [JOKYAB]
121. The moment the white and red elements converge at the heart center, essential liquid slips out. This is accompanied by an intense feeling of fear, so strong that tears involuntarily flow forth from one's eyes and one falls unconscious. Normal people don't recognize the 'ground luminosity of full attainment' which occurs at this

point. The moment the essences fall, they faint. That is the very point at which the inner breath ceases, instantaneously and totally. [TULKU URGYEN]

122. The meaning of "at the end of the outer and inner dissolution stages at the time of dying" is as follows. The detailed explanation of this could be endless, but in a condensed form there are four points:

At the time when the aggregate of forms, which is the family of Vairochana, enters luminosity, the limbs grow feeble, and the body becomes weak and powerless. As the mirror-like wisdom dissolves, mind grows unclear and hazy, and with the dissolution of the earth element, the body becomes drained. The dissolving of the faculty of sight makes the eyes flicker and blink, while the dissolution of visual form objects causes the body to lose its luster. In this way all the aspects of the family of Vairochana enter the ultimate.

When the aggregate of sensations, which is the family of Ratnasambhava, dissolves, there is no experience of sensations. As the wisdom of equality dissolves, the three kinds of sensation are no longer noticed, and with the dissolution of the water element, saliva, sweat, urine, semen and blood all deteriorate. The dissolving of the faculty of hearing makes sounds unheard, while the dissolution of sounds causes you to not hear the sounds of your own body.

When as the lotus family, the aggregate of conceptions dissolves, there is no longer thought of humans or other sentient beings. As the discriminating wisdom dissolves, you have no concepts of parents, children or siblings, and with the dissolution of the fire element, food can no longer be digested. The dissolving of the faculty of smell makes the upper breath slowly depart, while the dissolution of objects of smell causes you to not notice the smells of your own body.

When the karma family, which is the aggregate of formations, dissolves, the body no longer undertakes any activity. As the all-

accomplishing wisdom dissolves, you have no thought of any mundane action that needs to be done, and with the dissolution of the wind element, your own essences are passed from your own places. The dissolving of the faculty of taste makes your tongue thick, short, and bluish at the base.

Second, the subtle dissolution stages of the inner elements, occur when the wisdom wind of the central channel gains strength and thereby overcomes the karmic wind of the elements so that they finally dissolve into the central channel.

That is to say, as the pure essence of earth dissolves into water, the body becomes unable to move, cannot hold itself up and an experience of sinking occurs. The inner sign appears in the form of moving water such as a mirage. As the pure essence of water dissolves into the pure essence of fire, your mouth and nose become dry, the tongue withdraws into the back of the mouth, and the inner sign occurs in the form of smoke. As the pure essence of fire dissolves into the pure essence of wind, the warmth disappears beginning from the extremities, the belly-heat deteriorates, and the inner sign appears as fire-flies and so forth.

The dissolving of wind into consciousness means that the winds in the body disappear, or it can also mean that they move upwards after which they dissolve into consciousness. The pure essence of wind, which is the life-nadi, departs from all materiality of the body and enters into the five nadis of the hollow interior of the five-colored light within the life-nadi. Here it becomes of one taste with mental experiences, which are of two types: with and without a self-nature. In this context, the experience with a self-nature can be either at the time of the ground or of the path. Here, at the time of the ground, there are the two occasions: the continuous and the special. Among the latter type, there is the time of death which is the most obvious and clear, the middling which is when falling asleep or during intercourse, and the more subtle and concealed which is when the six types of sense-perceptions manifest concre-

tely. In this case, it is prior to the time of death after all the twenty-five aspects of coarse and subtle dissolution stages have ended.

Third are the dissolution stages of the three experiences. When consciousness enters luminosity, the pure essences of the left and right channels all gather into the A and HANG at the upper and lower ends of the central channel. They therefore dissolve into the immense pure essence of the heart's wisdom luminosity through which all coarse and subtle thoughts cease and the wisdoms of the four types of luminosity appear.

That is to say, when the pure essence of the while element at the upper point of the central channel descends and moves towards the heart, during the first mental experience, the 33 thought states from anger cease. At this time the outer sign occurs as whiteness, and this is the luminosity of emptiness and the first moment of the wisdom of appearance.

When the red element at the lower point of the central channel moves upwards, the wisdom of appearance dissolves into 'increase' and the 30 thought states from desire cease. The outer sign occurs as redness, and this is the luminosity of greater emptiness and the second moment of the wisdom of increase.

When the white and red pure essences meet together in the heart center, the wisdom of increase dissolves into 'attainment' through which the seven thought states from delusion cease. The outer sign occurs as blackness, and this is the luminosity of exceedingly greater emptiness and the third moment of the wisdom of attainment.

Fourth is the dissolving into luminosity. When the drop of blood comes into the heart-nadi, the 'attainment' dissolves into 'full attainment.' The outer sign occurs as a cloudless sky, and this is the luminosity of universal emptiness and the fourth moment of the wisdom of full attainment.

To identify all these, 'appearance' is the luminosity of training, 'increase' is the luminosity of meditation, 'attainment' is the luminos-

ity of undefiling desirelessness, and 'full attainment' is the luminosity of the intrinsic dharmakaya which is liberation into the original state of primordial purity.

The reverse process on not recognizing is to be discarded on the path to buddhahood. As for the absence of this reversal when recognizing, is to be liberated in the very moment of recognizing after which you attain unconditioned qualities, such as the superknowledges and so forth, and is therefore beyond reversal. [JOKYAB]

The objects to be purified are the four moments of the dying state of existence: 'appearance' in the first moment, and likewise, 'increase,' 'attainment,' and the luminosity of 'full attainment.' [JOKYAB]

123. The two truths are the relative manifest aspects as the deities of the three seats [of completeness] and the ultimate basic nature as dharmadhatu wisdom. All the basic and the manifest aspects of these two are since the beginning the indivisible, superior great dharmakaya. The means that purify are to rest evenly in the continuity of that, while assuming the pride of connecting the ground with the fruition, with the attitude, "The purity of the death state is dharmakaya!" [DILGO KHYENTSE]

124. The *Notes for the Development Stage* by Künkhyen Tenpey Nyima mention that the samadhi of suchness is synonymous with the 'yoga of great emptiness,' the vajra-like samadhi, and the samadhi of emptiness. [EPK]

125. The 'reverse stages of the three experiences' are the luminosity of full attainment turning into attainment, attainment into increase, and increase into appearance. The 'three experiences' are the general comprehension, while the 'transition of the elements' is less encompassing, it is said. At this point some explanation of the bardo existence should be given. [JOKYAB]

126. The *Notes for the Development Stage* mention that the samadhi of illumination is also known as the 'yoga of magical compassion,' the

samadhi of courageous progress, and the samadhi of wishlessness. [EPK]

127. The *Notes for the Development Stage* mention that the samadhi of the seed-syllable is also called the 'yoga of the single mudra,' the samadhi of illusion, and the samadhi of marklessness. [EPK]

128. The seed-syllable of the peaceful forms of Guru Rinpoche — Nangsi Zilnön, Padmasambhava, and Tsokye Dorje — is HRIH, while the seed-syllable for Dorje Drakpo Tsal is HUNG. [JOKYAB]

In the terms of the Four Cycles of Guru Sadhana, Nangsi Zilnön is the central figure in the outer sadhana of *Barchey Künsel*; Padmasambhava as Guru Mahasukha is the inner sadhana of *Sampa Lhündrub*; Tsokye Dorje is for the secret sadhana of *Tsokye Nyingtig*; and Dorje Drakpo Tsal is the central figure for the innermost sadhana of *Guru Drakpo*. [EPK]

"Within the space devoid of both perceiver and perceived," means devoid of outer perceived objects and the inner perceiving mind. [JOKYAB]

"Bring to perfection" means bring to full strength. [JOKYAB]

"Causal seed" means that it is the basic material for generating the entire mandala. [JOKYAB]

129. The four measures of clarity are: *distinct,* since the visible aspect of the particular deity's bodily form is clear and unblurred down to the black and white of the eyes; *alive,* since the deity is not in a state of lethargy devoid of the sharp cognizance of awareness, but rather endowed with the sharpness of awareness that is empty cognizance possessing an awake quality; *vibrant,* because the deities are also not made of mindless matter like a rainbow, but rather, even the pores on the body and every strand of hair on their heads are suffused with omniscient wakefulness so that they are radiantly present with the hundredfold qualities of their sense consciousnesses fully manifest; and *vivid* because these deities, are moreover not only concepts of inferring that they may be such and such, but

rather, they are vividly present in your experience as if in person. [JOKYAB]

The four measures of steadiness are: *unmoving* because of being unmoved by the general faults such as forgetfulness, laziness, and so forth; *unchanging* because of being unchanged by the specific faults such as fluttering or floating vision, and so forth; *utterly unchangeable* because the [visualization] is vividly clear not just for a short while but it does not become overpowered by even the most subtle thought even when composed throughout day and night; and *totally flexible* or *totally steady* when being thoroughly proficient in no matter which sublime aspect you visualize such as the color of the bodily form, the face and arms, arriving and remaining, as well as the emanation and absorption of the rays of light.

When you have trained until you become adept in these eight measures of clarity and steadiness, you will experience everything as the mandala of the deity. This is the 'experience of perfection,' known as 'experience as the mandala of the deity,' and it is the measure for having attained complete stability. [JOKYAB]

130. "These three are alike in this respect," means the causal seed as the first, the consciousness which is the prana-mind of the bardo as the second, and the nirmanakaya of buddhahood as the third. [JOKYAB]

131. "To manifest in the form of the wisdom deity that results from bliss and prana-mind" consciousness means that rebirth, death and bardo are the identities of the three kayas. [JOKYAB]

132. To explain these two lines: "The outer elements as the consorts and so forth, meaning also the subjects within which are the sense cognitions — these elements, which are all the spheres of the consorts — are the nonduality of subjects and objects, of means and knowledge." [JOKYAB]

133. In the context of the syllable BHRUM being the essence of Vairochana, from the seed-syllable HUNG are emanated E YAM RA SUM KEM RAM TI SAM HA BHRUM, through which appear space, wind,

the lake of blood, the ground of human flesh, and the mountain of skeletons, surrounded by mountains of fire. In addition to these, inside the charnel ground are variegated lotus flowers and the celestial palace. In the case of the peaceful deities, from HRIH appear E YAM BAM LAM BHRUM becoming space, wind, water earth, Mount Sumeru, and the celestial palace. [JOKYAB]

134. The base below, the enclosures on the sides, the dome above, the gates, portals, distinctive ornamentation, and so forth include the following: The base beneath, the layered elements, and so forth, the enclosure of the vajra fence and the mountainous flames. To the sides are the ledges and the five-layered walls. As the [ornaments on the walls of the palaces], there are cornices, openings and *bre phul*, garlands and pendants, and so forth. For roof details there are pillars, beams, pedestals, woodwork, planks, and roof-top. Above these is the dome with eight facets. Above that are the canopy, dharmachakra, and top parasol. In the four directions are the four gates along with their porticos, gateways, and portals. The archways are counted as the sixteen causal and resultant archways in that the eight causal archways are the two times four sets of steps on the inside and outside of the gate-portal while the eight resultant archways on the four outer corners of the portals are the *rta rkang*, water-lily, chest, tassel, nose, nozzle, spout, and garuda head – all beautifully arranged in order.

In addition, as ornamentation mentioned from above, there are cornices, garlands, tassels, friezes, and parapets. The embellishments above these are lotus flowers, dharmachakras, jeweled parasols, male and female deer to the right and left sides, as well as top ornaments of vajras and jewels. The decorations on the gates and archways are *glang* lions, portal-wheels, and golden bells resounding the tones of the Three Jewels. To the right and left sides of the four gates are fruit trees and wish-fulfilling trees with tiny bells, groves with auspicious birds, and bathing pools.

On the roof of the palace are parasols, victory banners, pendants, streamers, and tail-fans, as well as many other wonderful decorations.

In the instance of the wrathful palace, there are, moreover, walls of *bhandhas*, pillars of the eight gods, beams of the eight rahulas, pedestals of tortoise, woodwork of the constellation gods, ceilings of human skin, heart top-ornaments, door hangings and banners of human skin, fans of corpse hair, balustrades of backbones, rain spouts of hands, crocodile upper doorsills, tortoise groundsills, entrances of black vipers, and so forth.

These palaces of consecutive peaceful and wrathful [deities] should be ascertained from scaled models, their proportions studied, and so forth. [JOKYAB]

135. The lotus, sun, haughty spirit, animal, and so forth, in the case of the wrathful. The haughty spirits, *drekpa*, are the guardians of the directions, and belong to the types of *rahula*, *naga*, *gyalpo*, and *senmo*. The *Magical Net, Mayajala*, system mentions bull, buffalo, leopard, tiger, and bear. In addition to these, the *Eight Sadhana Teachings, Kabgye,* adds garuda, snake and lion to make the eight main animals. [JOKYAB]

136. For instance, the lion throne symbolizes matchless might, the lotus nonattachment, the sun and moon symbolize bliss and emptiness. [DILGO KHYENTSE]

137. To explain the two last lines of this quote: "This classification of the two ways of explaining — development stage and completion stage — is taught by distinguishing the two truths, the conventional and the ultimate." [JOKYAB]

138. For the habitual patterns comprised of the inner inhabitants' four types of rebirth, the mahasiddha Nagabodhi taught that there are 32 types of birth place. These can be condensed into four. [JOKYAB]

139. An explanation of this passage: "Children born from one's body, as well as a wife who produces joy, have arisen out of superficiality

that is in conformity with samsaric phenomena. The nature of one's mind is the primordial buddha, so this is known as making the tathagata the 'child of a sentient being,' oneself. [JOKYAB]

140. An explanation of this quotation: "Just as what appears through the power of buddhahood: the skill in the ritual of spontaneous presence through purifying obscurations and giving blessings with the development stage of chief figure and retinue, and in the complete aspects of rituals including consecration and sealing, ensures that the family of buddhas never wane and are spontaneously present, so this is known as making oneself, the sentient being, the child of the buddha, the other. [JOKYAB]

141. Moreover, in the case of the Sadhana Section, 'children of oneself' means that from the secret space of the chief figure, Chemchok Heruka with consort, emanate the chief figures of the eight Sadhana Sections such as Yangdag and so forth. 'Children of others' means that their respective retinues are emanated from the individual chief figures such as Yangdag with consort. [JOKYAB]

142. For an explanation of this excerpt according to the tradition of pith instructions in the Sadhana Section, the approach of the *Assemblage of Sugatas* is as follows: "To 'make others one's child' has five points: visualizing the chief figure in union from the seed-syllable, invoking all the sugatas of the ten directions and dissolving them into space, summoning all sentient beings and purifying their obscurations, proclaiming the greatness of nonduality, and emitting them from the space and establishing them within the mandala." [JOKYAB]

143. An explanation of this excerpt: To 'make oneself another's child' has eight points:

   1) This is when the chief figure and consort dissolve into light and manifest as the sphere of the dark blue bindu with the causal seed-syllable and attribute.

2) These transform entirely and therefrom you visualize them in union as the resultant vajra-holder with complete color, face, arms, ornaments, and attire. This is taking birth after the egg-shell breaks open.
3) Next you visualize the syllables from the 'root mantra of the unmistaken cause' in accordance with the individual scriptures such as the specific ṬHA and HUNG syllables and so forth that accomplish the mandala of the deity, after emanating the cloud of syllables from the concepts that are manifest in the field of the male.
4) Lights that are the natural radiance of great bliss radiate from the female in order to give birth to the wondrous child mandala, and she supplicates the male who is the single embodiment of all blood-drinkers, the deity who is the great glorious Bhagavan Heruka.
5) Develop the pride of thinking, "I am the *jñana-sattva,* the great glorious Bhagavan who embodies all of samsara and nirvana!", by means of dissolving the entire mandala of wisdom beings who dwell in the realms of the ten directions and the visualized mandala, as well, into yourself as the lord with consort.
6) The lord and consort delight in great bliss and, fully directed towards that, they unite and consecrate the secret space. By entering the union by means of the four mudras, the fire of their great passion melts the bodhichitta bindu, which then descends three times within the space of the consort. Due to the incidence of uttering the mantra of the development stage, by the first, draw the diagram; by the second, arrange the palace and the throne; and by the third, all the concepts of the lord emanate in the form of the vowel and consonant syllables. From their transformation you then develop the mandala in its entirety.

7) Visualize the 42 concepts of self-oriented clinging as being deities. This means that the five aggregates, the five elements, the four faculties, the four sense-consciousnesses, the four objects, the four times, the six emotions, the four factors of body and object, the four factors of permanence, annihilation, self-entity, and attributes, as well as mind and mental object, can be included within the 42 elementary types of aspects that are objects to be purified, that which purifies, and the outcome of purification. Emit these deities externally, place them on their thrones and invoke their heart samayas.
8) Invite all the deities that consecrate and empower, and perform the empowering and sealing. Then invite the wisdom beings. This has the purpose that until the expanse of space has become the mandala of the deity, they may never depart from being of indivisible one taste with the seals of the four mudras. [JOKYAB]

144. To briefly mention the approach of the Tantra Section of the *Magical Net*, *Mayajala*, 'one's child' has two aspects: The first is to visualize the chief figure with consort and their engaging in union. Then stabilize ultimate bodhichitta with the fivefold "*Emaho wondrous and marvelous Dharma. ...*" Following this train in the three samadhis — the suchness and so forth — that are the basis for the development stage. The syllable A of the seed-samadhi in the vastness of space then transforms into the mandala of the sun and the moon marked with the A. From it appear the two encircling garlands of letters — the *ali kali* vowels and consonants. These syllables are at the time of the causal state the two white and red elements; at the time of the path they are the source or purification basis for syllables; and at the time of fruition they are the seed-syllables of the major and minor marks. The two *ali kali* garlands melt into light and become a vajra marked with the seed-syllable HUNG. It is then as the transformation of this vajra that you visualize yourself as the causal vajra-holder, the ground Samantabhadra.

Thus though the fivefold abhisambodhi you realize complete buddhahood.

Furthermore, the samadhis of suchness and illumination, being the identity of emptiness wisdom, are the tathagata family. The mandalas of the sun and the moon are the mirror-like wisdom and the vajra family. The sphere of light is the equality wisdom and the ratna family. The vajra marked with HUNG is the discriminating wisdom and the lotus family. [JOKYAB]

145. 'Making oneself another's child.' For this principle there are two manners; one is the way to purify clinging to the manifest aspect and the other to purify clinging to the empty aspect. The first again has two parts, of which the first is to invoke the heart samaya. Here, from the heart center of the chief figure appears the 'Awareness Samantabhadra' who is an ornamented bodhisattva in the form of the body of karmic ripening of samsaric ego-clinging. He stands with the legs parallel and has joined the palms of his hands. After circling around the mandala three times, he strews flowers at the western gate and says:

OM,
Your great heart samaya of former times,
Is to connect all worlds, without exception,
To be realms of victorious ones,
Therefore connect me with Mahamudra!

Having uttered this supplication, then follows the second part, the consecration and permission-blessings. For this, all the deities intend to accept you and therefore emanate the light rays of means and knowledge to yourself. The light rays hereby purify your body of karmic ripening that was produced by dualistic mind together with the conceptual states of the eight collections [of consciousness]. Thus you become a sphere of light, pure like refined gold, the identity of which is rigpa, and the nature of which is free from dualistic perception. All the deities then emanate light rays from their vajra Body, Speech and Mind in the form of OM AH HUNG.

Touching and dissolving into yourself, the sphere of light is hereby transformed into the three syllables, the nature of which is indivisible from their Body, Speech and Mind. The seed-syllables of the more coarse Body and Speech gradually dissolve into the HUNG syllable of the more subtle Mind. This HUNG then remains upon the moon disc. Lifted up by the mandala of wind, it circumambulates the assembly of deities three times. After this you imagine that, like a shooting star, it dissolves into the heart of the central figure and that hereby his bodily form becomes endowed with [even more] majestic brilliance. Due to this circumstance, the bodhichitta of the chief figure in union is aroused. Being satisfied by the 'joyful music of union' you remain in the space of the consort as a sphere that is mingled to be of one taste with their bodhichitta. Now all the deities in the mandala, accompanied by their individual *guhya-mantra*, melt, due to the incidence of the great passion created through the taste of bliss, and dissolve into the previous sphere in the consort. Following this, also the chief figure and consort melt into the blissful essence of great passion and dissolve into the sphere of light. This purifies the clinging to the manifest aspect.

Second, in order to purify the clinging to the empty aspect, you make the sphere into the syllable, the attribute, and the fully perfected bodily form. Now again the sphere is transformed into HUNG and MUM which emanates and absorbs rays of light and hereby they become the vajra and bell marked with the syllables. They again are transformed into the bodily forms of Vairochana and consort. By OM MAHA SHUNYATA and so forth you are empowered with the five wisdoms, by OM MAHA KAYA VAJRA and so forth you are sealed with Body, Speech, Mind, Qualities and Activities, and consecrated with the threefold notion. SAMAYA SATVAM and SAMAYA HOH mean "the time has arrived!" and "this is the time!" RA HO HANG and RAGA YAME mean "I am passionate!" and "be passionate with me!" Thus you invoke with the four signs to unite. By the four syllables JAH HUNG BAM HOH, embrace, join, interlock, and enjoy.

Through these, the fourfold union of the main part, emanate the bodhichitta three times into the space of the consort. By the first, draw the diagram. By the second, arrange the palace and the throne. By the third, visualize all the syllables, the HUNG and the OM. Develop the deity by means of the development-mantra, and by adding JAH at the end of the mantra, all the deities appear from the space of the consort. Remaining in the sky before you, consecrate them with the three syllables to be Body, Speech and Mind. By emanating and re-absorbing rays of light, they accomplish the deeds of the buddhas and are then empowered with the five wisdoms. Once again, as before, they take their seats on their respective thrones.

In case of the wrathful deities, the procedure for the most part is the same, apart from emanating and absorbing clouds of wrathful ones at the time of enthroning the causal vidyadhara heruka, and emanating the 28 ishvaris from the heart center afterwards.

When condensing this type of tantra in terms of a more unelaborate approach, you first invite the mandala circle to appear in the sky before you and visualize yourself in the form of the chief figure with consort. Then by means of the seven branches you gather the accumulations. At the end you let be in the state in which neither are held in mind. Then again you visualize the details of the mandalas of the respective deities. This will merely suffice as a substitute. [JOKYAB]

146. Khenpo Könchok Mönlam quotes the oral lineage of Paltrül Rinpoche for a simple way of explaining the rituals for 'making [the tathagatas] one's child' or 'making [oneself] another's child' in this way. While 'oneself' ultimately means self-existing wakefulness, buddha nature, the first case is that the visualized deity is the offspring of oneself. Since the practitioner upholds the practice lineage of the buddhas, he is their offspring. [EPK]

147. The fivefold true perfection are the five paths when entering the womb. To quote the *Samvarodaya*:

Akshobhya is the oblong shape of form;
The oval shape is Ratnasambhava;
The *tartar* shape is Lord Amitabha;
Amoghasiddhi is the round shape;
The compact is Vairochana.
They are taught as being these five.

At this point it is also suitable to explain the ten *avatars* of Vishnu. [JOKYAB]

148. The nirmanakaya's three doors are the identity of the spontaneously present three kayas. [JOKYAB]

149. Usually the tantric teachings describe the period of gestation as nine months and ten days. [EPK]

150. Concerning the first, mind as the all-ground consciousness is perfected into the identity of discrimination. [JOKYAB]

151. The sixteen vowels doubled are the thirty-two red seeds of the major marks of excellence from which you visualize the sun. The consonants, when adding LA RA YA BA ḌA DHA, also doubled are the 80 seeds of the minor marks from which you visualize the moon. Here the sun and moon are reverse. [JOKYAB]

152. Forms can be multiplied by the four elements and so can sensations, perceptions, formations, and consciousnesses. The mirror-like wisdom can be multiplied by loving kindness and the other four immeasurables. The same applies to the wisdom of equality, and so forth. [JOKYAB]

153. The second is perfected into ultimate bodhichitta. The third is perfected into the unchanging vajra of steadiness. The fourth is perfected into the wisdom of knowing all possibly existing things; the aspect of the perceiving the ultimate dharmata, nature of the mind consciousness and the eight collections. The fifth is perfected into the fivefold wisdom of knowing the nature as it is; though they occur twice in sequence they are of a single identity with no difference in quality. [JOKYAB]

154. The 'seven of seven' is a name for the sun in the sense that it is pulled by seven green chariots that each are pulled by seven horses; hence seven of seven. [JOKYAB]

155 These are the names of the five wisdoms. The persevering wisdom is a synonym for all-accomplishing wisdom. [EPK]

156. 'Being instantly present from a mantra purifies birth through warmth.' This means for instance that by uttering HUNG VAJRA DHRIK you visualize Guhyasamaja Akshobhya with three faces and six arms. The substitute for the father is the warmth and the substitute for the mother is the moisture. Jamdrak Rinpoche said that this is how it was told by Jamyang Khyentse Wangpo. [JOKYAB]

157. Concerning the *ayatana*-deities, the Sarma tradition says: In the eyes is the lady of Vajra Dullness; in the ears is the lady of Vajra Anger, in the nose is the lady of Vajra Greed; in the mouth is the lady of Vajra Passion; in the body is the lady of Vajra Envy, in the mind is the Non-Ego Yogini. And, at the crown of the head is the lady of Vajra Body, at the throat is the lady of Vajra Speech, and at the heart is the lady of Vajra Mind.

According to the Nyingma tradition, in the eyes Kshitigarbha; in the ears is Vajrapani; in the nose is Akashagarbha; on the tongue is Avalokiteshvara; in the body is the four wrathful [gate-keepers]; and in the five places you visualize the five families. [JOKYAB]

158. This means to be able to emanate and re-absorb the entire assembly of mandala deities within the subtle bindu that is the size of a mustard seed. [JOKYAB]

159. 'By training with deep-felt, devoted interest, you will have an increasing strength that matures your stream-of-being.' This statement can be explained by quoting the Great Master [Padmasambhava]: "By visualizing the seat broad and stable you will have longer lifespan; by visualizing wide and extensive legs you will gain steadiness; by visualizing the body to be youthful and beautiful you will enjoy good health with few diseases; by visualizing the charac-

teristics of the hands you will accomplish your aims; by visualizing the complete ornaments you will possess the splendor of wealth; by visualizing the face and the color of the body you will form the auspicious coincidence that others will listen to your words and that appearances are brought under your power. Therefore, if you clearly visualize all the body colors, faces and arms, of both the chief figure and the retinue, you will be invulnerable against any type of obstacle and achieve all the common qualities." As exemplified by this you can comprehend the faults and good qualities. [JOKYAB]

160. Concerning the attributes and ornaments, the five silk garments are the ribbons, silk scarf, silken crown, silken shawl, and skirt. The eight jewel ornaments are the crown, earrings, choker, short necklace, long necklace, arm rings, bracelets and anklets, belt. These are the thirteen attires of a peaceful deity. [JOKYAB]

The ten glorious ornaments of a wrathful deity are described in the *Sadhana Framework for the Eight Sacred Teachings*:

> The fresh elephant skin to show the meaning of the supreme vehicle;
> The 'basis for prosperity' human skin to show that samsara needs not be abandoned;
> The garland of black vipers to show that anger has been defeated;
> The leopard skirt to show that the four activities are spontaneously accomplished;
> The grease smears to show the extracted essence of samsara;
> The rakta spots to show that desire has been mastered;
> The triple skull garlands to show that the three kayas are spontaneously present;

And, as well:

> The vajra armor to show being totally indestructible;
> The wisdom flames to show that the darkness of ignorance is burned away;

And, to replenish or clarify:

The attire of flaming and subjugating wings.

These were the ten. [JOKYAB]

The wrathful deities also have the crown of dry skulls, and the garlands of dry, fresh, and old ones. [JOKYAB]

The bone ornaments that are common for both the peaceful and wrathful deities are: the bone ornament at the crown of the head that symbolizes concentration and Akshobhya; the earrings that symbolize patience and Amitabha; the choker that symbolizes generosity and Ratnasambhava; the bracelets and anklets that symbolize discipline and Vairochana; the belt that symbolizes diligence and Amoghasiddhi; and the human ashes and Brahma cord on the torso that symbolize the Vajra Bearer or Vajradhara. [JOKYAB]

161. The three principles of symbol, meaning and sign are described in this way: 'Meaning' is the indivisible essence of cognizance and emptiness. 'Symbol' is the pure nature as the mandala of the deity. 'Sign' is what causes realization of that, the application of the aspects of deity, mantra and original wakefulness. [JOKYAB]

162. Rather than regarding your bodily form as being the ordinary body that is the support for the truth of suffering. [DILGO KHYENTSE]

163. To explain the 'four stakes to bind the life-force,' the object to be purified is the state of affairs of a sentient being's body, speech and mind as well as its activities. The result of purification is the Body, Speech, Mind, Qualities and Activities of buddhahood. Even though the basic state of affairs of a sentient being is primordially pure as these aspects of buddhahood, in the apparent state they are seen as being impure and involved in the cause and effect of samsaric existence. The means that purify are to apply the key points of instruction in the four stakes to bind the life-force and hereby you are able to realize the way it ultimately is. Thus, by binding samsara and nirvana with the life-force of their purity in being equality, both the basic and the apparent aspects – the practitioner's three

gates and activities and the deity's Body, Speech, Mind and Activities – are brought into the path as the great primordial purity. This is therefore the extraordinary key point of the unity of development and completion and the special feature of the Old School of the Early Translations, Ngagyur Nyingma. [DILGO KHYENTSE]

164. An authentic image of the deity means one that has been consecrated and has the power to capture your attention. [DILGO KHYENTSE]

165. The five experiences that gradually occur are: the experience of movement, which is like a waterfall; the experience of attainment, which is like a river flowing in a gorge; the experience of familiarity, which is like the gentle flow of a great river; the experience of steadiness, which is like a pond undulating under a breeze; the experience of perfection, which is like the great ocean free from waves. [DILGO KHYENTSE]

166. The shortcomings for samadhi are the seven faults for all types of development stage: forgetting the focus, laziness, fear of not accomplishing, dullness, agitation, the effort of being discontent even when the deity is visualized, and the lack of effort of remaining indifferent when the deity is not visualized. These are the seven general faults. [JOKYAB]

To "clear them all away by applying their respective antidotes" means to be mindful as the remedy against forgetfulness, to cultivate trust and diligence against being lazy, to focus on basic space as the remedy against fear, to stay in bright and cool places when dull, to generate sadness and lower the gaze when agitated, to relax mentally when involved in effort, and to exert oneself when not effortful.

Likewise, when [the visualization] is either hazy, vague, or shaded, then hold up a natural crystal to cover your eyes while looking at the support for what you visualize. Investigate its figure and then imagine it in your mind. [JOKYAB]

167. A selection of the instructions from *Replies to Questions from Yeshe Tsogyal* are found in *Dakini Teachings* (Shambhala Publ.). Instructions from the *Lama Gongdü* cycle are contained in *Advice from the Lotus-Born* (Rangjung Yeshe Publ.). Here is one quote:

Lady Tsogyal asked the Master (Padmasambhava): How should we continuously practice the approach and accomplishment of the yidam deity?

The Master replied: When practicing a yidam deity, you should practice the development stage in each session. Perform the recitation in each session, make offerings, give tormas, make praises and request the fulfillment of your wishes. Seal the practice in emptiness with the completion stage.

At best do eight sessions a day, as second best do four sessions. At the least, do one session a day. Any less is not permissible. Through that your samayas are fulfilled, and you will receive the siddhis.

When you attain stability in development and completion, without discarding your body it will be matured into a deity. That is called the vidyadhara level of maturation. Although your body remains as an [ordinary] human being, your mind is matured into a deity. This is like an image formed in the mold.

When leaving your body in the bardo state, you become that particular deity just like the image coming out of the mold. That is called the vidyadhara level of mahamudra. The body of a practitioner is called an 'encasement,' and the moment the body is discarded, the practitioner becomes the form of the yidam deity. [EPK]

168. About alternating the bodily size, attributes, posture, and shape, sometimes visualize that the figure is of an enormous size, that deer frolic on its arms and legs, fingers and toes, that pigeons fly in and out of its nostrils, and so forth. In particular, the nine modes of the peaceful deity and the nine modes of the wrathful deity are very important. [JOKYAB]

When changing the number of deities, train then in remembering that it is the magical display of the single chief figure who manifest in the form of the retinue. When there is only color then visualize the shapes and when there is only shapes then visualize the various colors. Or, when the deity shifts and gradually fades away then visualize its face and arms as being very coarse. When incomplete then visualize deliberately the incomplete parts. [JOKYAB]

169. Train in bringing forth the enhancement of mingling into one these three: deity, your mind and dharmata. [DILGO KHYENTSE]

170. By training in this way, to visualize what you perceive as having the form of the deity ensures that you don't stray into one-sided emptiness. To utilize the relative ensures that the two truths are unified. To abandon the fixation on a solid reality relinquishes the ordinary clinging to things as being real. By completing the subsidiary aspects of the ritual you perfect the accumulation of merit. By visualizing the vivid features of the [deity's] bodily form you create the direct causes for the rupakayas. By being in harmony with the way in which the fruition is, you possess the key point of spontaneously accomplishing the three kayas. These are the six key points which are necessary to possess. [DILGO KHYENTSE]

171. "As signs that pliancy is attained in the bodily field,ː ..." This is like the story of the master Hungchenkara. Once in the past when he went into a city, all the people exclaimed, "Vajrasattva has come!" Jamdrak Rinpoche told this from the oral teachings of Jamyang Khyentse Wangpo. [JOKYAB]

172. The recitation that is like the moon with a garland of stars is also known as the 'arrayed recitation.' The recitation that is like a swirling fire-brand is also known as the 'conveyed recitation.' The recitation that is like sending out the king's emissaries is also known as the 'emanated and absorbed recitation.' The recitation that is like a beehive broken open is also known as the 'space-pervading recitation.' [JOKYAB]

The meaning of the four aspects of approach and accomplishment is this: Approach is like the analogy of befriending a powerful person. Close approach is to mingle yourself and deity indivisibly. Accomplishment is to gain mastery over wisdom. Great accomplishment is to employ this mastery over the all-encompassing activities for the welfare of others. [DILGO KHYENTSE]

173. Each mantra recited has inconceivable benefits, but here are the ten vital points of mantra recitation. Utilizing the vajra speech of the buddhas means you have the vital point of purifying the obscuration of your voice. By means of the triple *sattvas* you have the vital point of your three gates being simultaneously liberated. By directing your focus on the mantra garland you have the vital point of relinquishing ordinary thoughts. By means of the recitation that is like the moon with a garland of stars you have the vital point of remaining in the samadhi of naturalness. By means of the recitation that is like a swirling fire-brand you have the vital point of generating the wisdom of empty bliss. By means of the recitation that is like a beehive breaking open you have the vital point of liberating sound into mantra. By counting the life-force of the essence-mantra you have the vital point of being blessed by the deity. Since the abilities of your voice are increasing you have the vital point of making whatever you say into benefit for others. By achieving the true speech of knowledge-mantra you have the vital point of accomplishing whatever aspiration you make. By attaining mastery over the speech of the victorious ones you have the vital point of gods and demons obeying your command. [DILGO KHYENTSE]

174. By means of attaining the supreme siddhi through this you have the vital point of spontaneously attaining the common siddhis. By shifting the focus of visualization you have the vital point of not needing to depend on other activity practices. By perfecting the activities you have the vital point of effortlessly accomplishing the welfare of others. By spontaneously accomplishing the welfare of others you have the vital point of realizing the activities of the

buddhas. By the force of your resolve you have the vital point of not straying into the lower vehicles. By ripening and liberating disciples you have the vital point of upholding the family line of the victorious ones. Thus the practitioner is endowed with six key points. [DILGO KHYENTSE]

175. The self-cognizant and unconditioned continuity of the nature of your mind that is untainted by the thoughts of the three times is to be experienced by your individual, self-knowing wakefulness. While undistracted and yet not meditating, within this state of self-manifesting dharmata, recognize that prana, mind, and wisdom deity are indivisible as the great equal taste. Through sustaining this continuity, you 'capture a thousand life-forces of samsara and nirvana' in the sense that you attain mastery over the life-force of the nature in which these three are unified into one: the ground as the view of the wisdom circle, the path as the meditation of the deity and mantra, and the fruition as the undefiling circle of the kayas and wisdoms. Just as Rahula captures all possible reflections of the moon in water by capturing in his mouth the single moon in the sky, you practice simultaneously the vital points of the intents of all the inconceivable sutras and tantras. Thus, this extraordinary key point is the essential practice of the Supreme Vehicle. Ultimately, you will attain the accomplishment of being indivisible from the never-ending adornment wheel of the Mind of the great Glorious Heruka. [DILGO KHYENTSE]

176. Single mudra-from means a single deity; elaborate mudra-form means chief deity and retinue, while the assembly group sadhana means many deity groups of chief figure and retinue such as the *Kabgye*, for instance. [JOKYAB]

177. The threefold *sattvas* are oneself as the samaya being, the wisdom being who is the deity in its heart center that is similar to oneself but with one face and two arms, or, it is the attribute, while the samadhi being is the seed-syllable. [JOKYAB]

178. The *blissful prana-mind* means that it is 1) bliss, 2) subtle prana, and 3) mind as the consciousness that manifest in the form of the deity. [JOKYAB]

179. The objects to be purified are the faculty of thought and the increasing intelligence of the grown-up child. [DILGO KHYENTSE]

According to Khenpo Könchok Mönlam, this means the state of being a child, along with the tendencies for playing about carelessly. [EPK]

180. Do so accompanied by music and incense, waving the silken flag, and uttering the verse of invocation with the earnestness of intense yearning. As the result of purification, imagine that you have become one with the state of realization of all buddhas. [DILGO KHYENTSE]

181. Concerning the indivisibility of the samaya being and the wisdom being, the *Notes for the Development Stage* give several quotes. First from the *Oral Advice*: "The samaya being is the element of the sugata-essence that is originally present as the pure mandala of deities. The wisdom being is the [dharma]kaya of all buddhas. The primordial indivisibility of these two is the purpose of making the samaya and wisdom beings nondual." Jigmey Lingpa says, "Thus, it is in order to remind yourself of the original indivisibility of samaya and wisdom that you make the invitation. You should understand that it is not the case that one is implanted into the other." Tsele Natsok Rangdröl says, "As for the invitation, it is not the situation that you invite something different from yourself from outside and then obtain it. Rather, it is in order to cleanse the impure deluded perception that you utter the names of the various deities and their dwelling places, and then invite them from their various places. In actuality, there is nothing of all that appears and exists that is excluded from being the magical play of your self-knowing awakened mind, and therefore you invite your self-knowing awareness to be

the indivisible unity of samaya and wisdom being that is neither separate nor different." [EPK]

182. The pure water endowed with eight qualities is mentioned in the *Vinaya Scripture*:

 Water that is light, sweet, and soft,
 Which is clear, cool, and pure,
 Which neither upsets the stomach
 Nor irritates the throat;
 These are eight qualities.

 [JOKYAB]

 Lapis lazuli is in Sanskrit *vaidurya*, which means 'utterly bright.' [JOKYAB]

 The type of vases mentioned here are *bya ma bum* which are the spherical and long-necked type described in the *Vinaya Scripture*. [JOKYAB]

 'Endowed with cleansing properties' means soda powder and so forth. [JOKYAB]

183. The 'indivisible deity' refers to the realization that samaya being and wisdom being are of one taste. [DILGO KHYENTSE]

184. ATI PU means sincere respect, HOH is vajra song, PRATICHCHA means venerating individually. [JOKYAB]

 ATIPU HOH means to pay one's respect while PRATICHCHA HOH means responding to that homage. [DILGO KHYENTSE]

185. The six causes are the six disturbing emotions (nyon drug) since their effects are the six realms: the usual five with the additional stinginess. [JOKYAB]

186. The subsidiary recitation of mantra during the training in the development stage is for the sake of bringing forth the enhancement of quickly connecting with the siddhis by removing hindrances for concentration and invoking the heart samaya [of the deity]. [DILGO KHYENTSE]

In general, the identity of mantra is not regarded as only an uttered sound or word, but rather it is never the case that the deity, its mantra and the state of samadhi are anything other than a single nature. The deity's nature of unchanging awareness is therefore what appears in the form of the seed syllable that is its spiritual life-force. The mantras are taught to be consonants that are the identity of the great bliss of means, and the vowels that are the identity of the knowledge of emptiness.

The definition of mantra in the case of Secret Mantra, *guhya-mantra*, is that *man* means mind (yid) while *traya* means to safeguard. Thus, whoever recites the mantra is unhindered in being bestowed the siddhi that safeguards from the battle with the imperfections of dualistic mind. It is known as 'secret,' *guhya*, because its nature is not understood by anyone including the Tirthikas, and so forth.

The mantras of approach and accomplishment are the mystery of the perfect speech of the buddhas which is presented in the form of mantra in order to influence those to be tamed. Thus, their immediate function is that for whoever recites them the karmic wind is purified, they develop the strength of wisdom and gain mastery over the four activities. The ultimate function of the inconceivable mystery of the speech of the buddhas is to achieve mastery over the qualities and activities. This being so, these mantras are excedingly superior to ordinary incantations made by *devas* or *rishis*.

When reciting the mantras, accomplishment is more swift and the force is greater if the mantras are combined with samadhi. [DILGO KHYENTSE]

187 Silent recitation is described like this: 'silent shape' is the form and color; 'silent sound' is the spontaneous sound of the mantra; and 'silent meaning' is the fourfold accomplishment. The fourfold accomplishment is: the accomplishment of the unconditioned essence, the accomplishment of the conditioned nature, the accom-

plishment of strength of ability, and the accomplishment of the blessings of enlightened capacity. [JOKYAB]

Taking the syllable HUNG as example, the essence is the dharmadhatu or mirror-like wisdom; the nature is that it appears in the form of the letter HUNG; the enlightened capacity is that it is the seed of all victorious ones; and the ability is that when you recite HUNG many times it has the power to accomplish the mind of the victorious ones. [JOKYAB]

About verbal recitation free from ten defects, the *Tantra of Awesome Lightning* says:

> Neither loud-sounding not feeble-sounding;
> Neither hastily nor slowed;
> Neither fiercely nor attached;
> Without degrading any aspect of the seed-syllables;
> Not while distracted and not while talking;
> And not interrupted by yawning and so forth.

[JOKYAB]

188. The concluding actions of the sadhana are to complement the activities. [DILGO KHYENTSE]

189. The Sanskrit for the Tibetan word 'torma' is *balingta*. [EPK]

190. About shrine torma, perpetual torma, captured torma, daily torma, occasional torma, and so forth, the *Notes for the Development Stage* by Künkhyen Tenpey Nyima mention: The shrine torma *(rten gtor)* is visualized as the deity and kept for as long as it lasts as an object of offering. The perpetual torma *(rtag gtor)* which is kept for special durations, months and years, in the manner of shrine offering, can be of two types. The first is the sadhana torma *(sgrub gtor)*, also called offering torma *(mchod gtor)*, which is presented to the deities at the time of making offerings. The other is the mending torma *(skang gtor)* which is given in the manner of manifold sense-pleasures. The session torma *(thun gtor)*, also called daily torma *(rgyun gtor)*, is given occasionally as a present at the end of enjoining certain activities.

The captured torma *(gta' gtor)* is kept until the activity is accomplished after which it is given so the activity is accomplished swiftly and with no delay. [EPK]

191. The word *padma bhanja* means authentic skull. [JOKYAB]

192. The word "*feast*" in Tibetan is *tsok* which literally means 'gathering of many things,' a gathering of deities, people, merit and wisdom, food and drink, etc. In addition there are three kinds of gatherings (tsok). There is the 'loyal gathering of human beings,' loyal means having pure samaya. It is best to have the same number of participants, male and female, yogis and yoginis, as there are deities in the mandala. For instance, if you do a feast-offering for the peaceful and wrathful deities you should have one-hundred male and female participants, which are then called the 'loyal gathering of human beings.' The 'meritorious gathering of abundance' which are all kinds of food and drink but nothing poisonous. Then there is the 'resplendent or majestic gathering of deities' which could refer to the one-hundred deities in the mandala of the hundred peaceful and wrathful deities, or if you practice the *Kabgye* then there are 725 deities. As well, you have the gathering of merit. These were different meanings of the word *tsok*, 'gathering.'

Regarding *ganachakra*, feast-wheel or wheel of gathering, there is a saying that it was only really practiced in India, never in Tibet, because to throw a real ganachakra you need to spend one-hundred *sang* of gold. Each *sang* is slightly more than three *tolas*. (30g, 1 ounce). If you can gather together articles worth that amount of money then it is called a ganachakra. If you have a mandala of one-hundred deities then you also need one-hundred loyal people. The saying continues that what was practiced in Tibet is called *tsogkyi chöpa* which is the *ganapuja*. [TULKU URGYEN]

193. For the gathering of accomplishment deities, arrange images of the Three Roots together with the guardians as the support for accomplishment. Imagine the wisdom mandala consisting of support and supported shine tremendously accompanied with the vajra dances

of their bodily forms, the resounding of their vajra mantras, and the realized experience of their wisdom minds. Hereby their retinue assemblies of dakas and dakinis arrive to cover the expanse of the sky, earth, and the air in between with musical songs and a rain of flowers. Imagine that they remain indivisible from the shrine objects before you in the manner of guests. Like magical illusions and dreams, even though the apparent aspects are unobstructed, do not engage in the fixated clinging of attachment and aggression, but rather, by enjoying [the feast] of objects, sense-faculties, and sense-cognitions, in the manner of deities enjoying deities, you will effortlessly perfect the two accumulations. [DILGO KHYENTSE]

194. The five special articles are the five articles of sadhana materials: the *ali-kali*; and the articles for ornaments and attires; articles for food and drink; articles for sacred dance; and the articles for song and music. [JOKYAB]

195. The authentic ganachakra in which a *karma-mudra* is used is meant for yogi practitioners with extraordinary experience and realization. A remote place means a place that is not frequented by unwholesome people. [DILGO KHYENTSE]

The hall with three consecutive walls can be the outer sadhana hall, the middle feast hall, and the inner hall for union and deliverance. An alternative can be the outer sadhana hall, the middle hall for deliverance, and the surrounding hall for the five types of implements. This topic will be dealt with in more detail during the later topic of accomplishment. [JOKYAB]

The occasions are on the tenth day of the waxing and waning moon, when conferring an empowerment, and in order to increase the experience and realization of male and female yogi practitioners and to purify their conceptual obscurations. [DILGO KHYENTSE]

196. The matured practitioner, according to Khenpo Könchok Mönlam, is someone who has progressed while realizing each step of the path. [EPK]

197. The ten objects are described in the *Glorious Heruka Root Tantra*:

Someone who destroys of the Buddhadharma;
Who debases the status of the Three Jewels;
Or who robs the Sangha of its wealth;
Who defames the teachings of the greater vehicle;
Who creates s schism among vajra friends;
Or who makes obstacles for sadhana practice;
Who harbors wrong views;
Or are merciless monsters;
Who falls into the erroneous ways of the Tirthikas;
Who is antagonistic towards a practitioner;
These are declared to be the ten objects.

[JOKYAB]

198. This means to possess the view that delivers by nature or automatically; and to possess the experience that delivers through the samadhi of meditation training. The faculties means the incorrigible faculties of those to be tamed who are difficult to tame by peaceful means. The objects are for instance the ten objects, and the time means to deliver when there is harm and malice. The conduct should be connected with the appropriate time. [JOKYAB]

The skillful means is to deliver by means of great compassion. That is to say, in harmony with the ancient story of Rudra and so forth, the master should comply with the exact manner taught by the victorious Vajradhara in the tantras, statements, and instruction. Or, he should possess the profound instructions of training which means the practice of a disciple who complies with the age-old example of the Teacher. In harmony with the respective procedures for the ritual, the master should be competent and not ignorant in the performance that delivers through revealing in actuality and not in a hidden way. These are the five ways of competence. [JOKYAB]

The threefold *kingkara* are the *ging* who captures the objects to be delivered and holds a hook, the *ging* who delivers and holds a

weapon, and the *ging* who proffers and holds a *homzar*, pit-ladle. Gingkara is a corrupt form of the Sanskrit kingkara which in Tibetan is *phonya*, emissary. [JOKYAB]

199. The four joys in progressive and reverse order should be understood from the explanation to appear below [in the following volume]. [JOKYAB]

200. The emulating type of aspiring practitioner, according to Khenpo Könchok Mönlam, is someone who practices a stage without having fully realized the previous ones. [EPK]

201. The 'general offerings of the five sense-pleasures' are the five outer sense-pleasures that are perceived yet unobstructed. When embraced by the view they are the six wisdoms. These manifest in the forms of the six offering goddesses who make sublimely pleasing offerings by means of great bliss to the Body, Speech, Mind, Qualities and Activities of the recipients. [DILGO KHYENTSE]

202. The first portion of the pure part is the samaya substance which you offer by transforming it into the outer general offering, the inner sense-pleasures, and the secret assemblies of consorts. Following that, being naturally perfected within the continuity of effortless original ground, remain in equanimity in your basic nature which is free from offerer and recipient. [DILGO KHYENTSE]

203. For the middle portion, even though the ocean-like Vajrayana samayas are countless in number, if you understand that sights, sounds, and awareness are the three vajras as deity, mantra, and dharmakaya, all the key points of the path are completely included within that. Present the middle portion consisting of the five meats and five nectars as the samaya substance having the nature of the triple identity and the fourfold accomplishment, and imagine that thereby all conceptual obscurations are purfied and that you receive the accomplishments of the three mysteries. Repeat then the Hundred Syllable mantra. [DILGO KHYENTSE]

204. The 'unclean torma' is the impure residual. The 'morsel of offering' is the pure residual offering. The 'legacy of the Glorious One' is the first pure part. [JOKYAB]

The seven lower ranks are according to the Yangdag of the Kama tradition: the thirty-two types of *dakini*, eight deliverance *ging*, sixty *lanka*, eight types of *barma* who harm the three doors, seven *mothers* and four *sisters*, sixty-four types of *phonya*, and twenty-eight types of *wangmo*. [JOKYAB]

The 'messengers of wisdom magic' – when the Great Glorious One in ancient times delivered Rudra – include the twenty-eight *wangchukmas*, eighteen great *gings*, four *lankas*, seven *mothers* and four *sisters*, eight *barmas*, 360 *phonyas*, and so forth. They don't partake of the first pure portion but enjoy the residuals. They don't dwell in the center of the mandala but on the periphery. They have taken the vajra pledge to honor at the crown of their heads anyone who merely bears the name of the deity or master. This offering is made in order to invoke their promise and to call upon them to fulfill the all-encompassing activities. [DILGO KHYENTSE]

Khenpo Könchok Mönlam says that the 'feeding pathway of the *rakshasas*' is the name for the location which is 70 steps towards the north or east. [EPK]

205. The secret small hand-drum is regarded as either a *damaru* made from a woman's 'secret bone' which is covered with skin of a man's 'secret bag.' Or, it is a small damaru with special substance for the covering. [JOKYAB]

206. Even though they have in fact realized the state of a wisdom protector. [DILGO KHYENTSE]

207. In the past in the Asura Cava, the two masters Padmasambhava and Vasudhara included them within the 'Mamo mandala of appearance and existence.' Later, on the border between Nepal and Tibet, Padmasambhava together with Palgyi Senge of Lang en-

trusted them with the task of safe-guarding Tibet against non-dharmic influences. [DILGO KHYENTSE]

208. The twelve Tenma goddesses are described in Ratna Lingpa's *Tukdrub Yangdü*:

Great Sovereign, Dorje Kündrakma,ꞏ
Glorious Hari, Dorje Yama Kyong,ꞏ
Turquoise Mist of Snow Mountains, Dorje Küntu Zang,ꞏ
And Tamer of the Hordes of the Vast Pastures, Dorje Gegkyi Tso.ꞏ

These were the four of the *dümo* class. Then follow:

Fleshless White Glacier, Dorje Yudrönma,ꞏ
Kharak Khyung Tsün, Dorje Palgyi Yum,ꞏ
Sky Soarer of the Great Treasures, Dorje Lumo,ꞏ
And Mari Rabjam, Dorje Dragmo Gyal.ꞏ

These were the four of the *nöjin* class. These are followed by:

Kongtsün Demo, Dorje Bökham Kyong,ꞏ
Tsenla Rölpey Dorje Menchikma,ꞏ
Turquoise Bell, Dorje Zulema,ꞏ
And Mentsün Ugchö, Dorje Yarmo Sil.ꞏ

These were the four of the *menmo* class. Even though there can be variations of the Tenmas, these are unmistaken [Jamdrak Rinpoche] has said. [JOKYAB]

209. The neighing of the vajra horse is described like this:

That which is condensed into the triple neighing
Is included within self-existing wakefulness.

The self-existing original wakefulness was declared by Glorious Hayagriva by a triple haughty cry or neighing. By the first, he realized that all of the phenomena of samsara and nirvana are unmade and spontaneously present. By the second, he transformed all of the world and beings into an ocean of flesh, blood and bones which was then enjoyed by the *mamo* dakinis. By the third neighing, all of

them obeyed his command, praised his words, and carried out whatever task was given them. [JOKYAB]

210. The *dzagey* means wine. The 'request inscription' can for instance be this sentence written at the end of the essence mantra of the respective deities, be they detailed or condensed: "All deities of the Three Roots, please quickly bestow the supreme and common siddhis upon us the practitioners!" [JOKYAB]

The four activities are pacifying, increasing, magnetizing, and subjugating. [JOKYAB]

The eight accomplishments are: the sword, eye potion, swift-feet, invisibility, essence extract, superknowledges, travels to celestial realms, travels to terrestrial realms. [JOKYAB]

211. The four causes of faults that hinder accomplishment are: ignorance, disinterest, carelessness, and excess of disturbing emotions. They are said to be the four gateways to moral failings. [JOKYAB]

212. Concerning the dissolving of the world and beings into the protection circle, and so forth, first dissolve all the worlds and beings that were not visualized as being the mandala of the deity into the protection circle. [JOKYAB]

Having dissolved into the state of luminosity, don't pursue the past. Don't invite the future. Don't let your present awareness stray towards objects. Thus sustain the openness that is totally free from thoughts of the three times. Sustain it by your undistracted mind looking into this state of original mind. At this point, no matter what thoughts may arise, be they good or evil, don't accept or reject them but acknowledge them to be the magical display of the single mind essence. Don't attempt to alter them even as much as a hair-tip, but maintain a natural freshness through which they arise from yourself and are liberated into yourself.

Moreover, the deity and the samadhi of emanating and absorbing are all nothing other than your mind – this very mind that is present throughout all states of samsara and nirvana without being con-

fined to either category. Consequently, the wisdom deity to be accomplished, the yoga that is the means to accomplish it, and the basis for this accomplishment which is your own mind – all these are not separate, but rather, they are never anything other than the single original wakefulness of your self-knowing mind. Thus they are spontaneously perfect in being the nondual equality of your awakened mind. To understand that this is like the analogy that the world and beings appear to be multifarious, but are never beyond the oneness of space – that is the 'stake of unchanging mind.' This is the vital point for simultaneously capturing the thousand-fold life-forces of samsaric existence and nirvanic peace, and the extraordinary direct cause for the supreme siddhi of the development stage, that will make you attain the ultimate accomplishment of being indivisible from the never-ending adornment wheels of the Mind of the great Glorious Heruka.

This type of practice is not only meant for the occasion of dissolving the development stage. Rather, as the life-force of all the paths, it is the indispensible instruction, the extraordinary quintessence of development and completion. It is the intent of the Mind Section of the Great Perfection Ati Yoga which is simple to apply and has only few hindrances and sidetracks. It is the ultimate yoga that is the eminent samadhi of the definitive meaning. By simply exerting yourself one-pointedly in this practice you will behold the countenance of the wisdom deity without having to depend upon other paths, gain command over prana and mind, and master the four activities. Naturally perfecting the force of experience and realization, you will ultimately accomplish the wisdom body of the Ever-Excellent Lotus King [Padmasambhava] since this is the preeminent short path of guaranteed methods. [DILGO KHYENTSE]

213. Concerning the two accumulations, the accumulation of wisdom refers to knowledge of emptiness, dharmadhatu, and to embracing [your practice] with the confidence of the view and realization of the Unexcelled Vajra Vehicle. The accumulation of merit refers to

the great means, the easy and numerous magical methods of development and completion that are the profound path of Secret Mantra. [DILGO KHYENTSE]

This dedication is against such feelings as regret for the roots of virtue you create throughout the three times, deep-felt anger, and ostentation in front of other people. [JOKYAB]

214. The sutras mention *mandarava* flowers of various sizes. Some learned masters of the Jonang tradition hold that they are the flowers and fruits of the wishfulfilling tree. Jamdrak Rinpoche has said that this is however not the most widely accepted. [JOKYAB]

215. These sadhana procedures, the mantras, and the samadhis of the four stakes that bind the life-force involving approach, accomplishment and activities, are the means to purify. When you train in the way in which the Body, Speech and Mind of all buddhas are 'everything being one taste,' you purify the clinging to ordinary body, speech and mind, the objects to be purified. The purpose is, as the result of purification, to swiftly attain the siddhis that join you with the state of the 'great bind' of vajra wisdom. [DILGO KHYENTSE]

INDEX